

Food for the Soul



REV. ROBERT L. SELLE

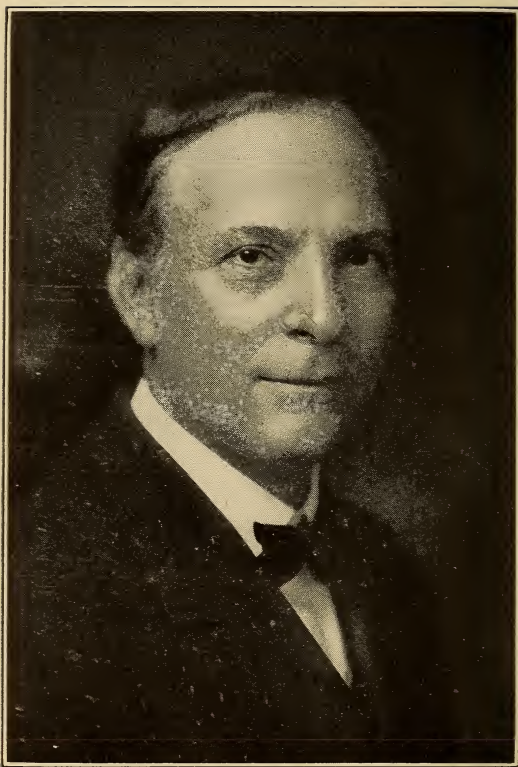


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Faithfully Yours,
Robt. L. Selle -

FOOD FOR THE SOUL

BY

REV. ROBERT L. SELLE, D. D.



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TABLE OF CONTENTS.

	PAGE.
Heart Unfoldings	7
The Works of the Destroyer Destroyed..	17
Christian Unity	27
The Rich Man and Lazarus . '	37
The Other Way.	45
The Lord is My Shepherd.....	55
Jesus Our Example.	63
The Value of Christ's Blessing	71
Our Common Enemies	77
The Unprofitable Servant	83
Following Jesus	89
Let the Dead Bury Their Dead	103
The Secret of Success	109
Filled With the Holy Ghost	115
Taking the Name of the Lord in Vain...123	

Disappointed Seekers	129
The Consecrated Life	133
Jesus Feeding the Multitude	141
Fellowship With Jesus	145
The Cross and the Crosses	153
Wasted His Substance	157
Obtaining and Retaining Salvation	165
The Church of the Thessalonians	175
The Prayer of Jesus	183
Jesus and Peter	187
Human Agency in Revivals	191
The Limitless Promise	197
Consecration to God.	203
The Church at Sardis	211
All Things Through Christ	217
Instantaneous Deliverance.	221

TWENTY-THIRD PSALM.

The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

HEART UNFOLDINGS.

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." Psa. 19:14.

THE GUARDIAN ANGEL.

The guardian angel fair is with me everywhere;
He's always by my side, my waiting steps to guide;
He understands my will—God's purpose to fulfil,
In all I do and say throughout my life's whole day.

If dangers linger near, I need not have a fear;
The guardian angel stands with sword and shield in
 hands
Close by me day and night, my battles all to fight;
And in his keeping I, am where no foes defy.

He sees me when I bring my offerings to the King,
And hears the prayer my heart doth to the Lord
 impart,
For pow'r and strength and grace to occupy the place
Of victor over sin, with Christ enthroned within.

The guardian angel fair is with me everywhere;
He guards and keeps in love and points to heav'n
 above,
And tells me of the King whose praises I may sing
Far up above the sky, in glory by and by.

AT THE BEAUTIFUL GATE.

I know there's a hand that is reaching for mine
At the beautiful gate on high;
That hand I shall know when I clasp it in mine
At the beautiful gate on high.

I know there's an eye that is looking for me
At the beautiful gate on high;
That eye, beaming bright, I shall know when I see
At the beautiful gate on high.

I know there's an ear that is list'ning to catch,
At the beautiful gate on high,
The sound of my feet as I'm nearing the goal,
At the beautiful gate on high.

I know I shall see all my loved ones who've gone,
At the beautiful gate on high;
And there happy be 'mid the glorified throng
At the beautiful gate on high.



THE MERITED CROWN.

The merited crown is the crown for me,
The merited crown no richer can be;
The merited crown no money can buy,
The merited crown no foe can defy.

The merited crown is the crown I seek,
The merited crown for humble and meek,
The merited crown no factr'y can make,
The merited crown no rival can take.

The merited crown is won without strife
By anyone who will give it his life,
And live to one aim in word and in deed,
Forsaking all else that he may succeed.

The merited crown is the crown of crowns;
Its beauty is rare, its jewels are fair;
It glows in the night and it dazzles with light
In beauty supreme, like a heavenly dream.



NATIONAL PROHIBITION.

The North and South agree
Our Nation shall be free
From rum's death reign;
The sons of "blue" and "gray"
Their country's call obey
And rush to arms today
Vict'ry to gain.

The curse that blights our race
Shall have no more a place
In our domain;

Our Nation's flag shall wave
In triumph o'er the grave,
Of alcohol, though brave,
Completely slain.

Long has this giant great,
Wrought death within our gate
But he must go;
United we will stand
And under God's command
We'll banish from our land
The liquor foe!

King Alcohol, good-by;
Your thrones all crumbled lie
From sea to sea;
Our sons and daughters, fair,
May go forth anywhere
From rum's destructive snare
Forever free!

MY ANSWER TO MOTHER.

If I could see my mother now,
Aglow with heaven's light and love,
Forever free from want and care
In heaven her happy home above,
I'd tell her I am coming on.

If I could see my mother's smile
And beck'ning hand far o'er the sea
And hear her call "Come on my child
I'm waiting here in heaven for thee"
I'd tell her I am coming on.

If I could hear my mother sing
"The song of Moses and the Lamb,"
So rich, so sweet, so full of praise,
With angel choir at God's right hand,
I'd tell her I am coming on.

'TIS JESUS.

Somebody's near me when I pray,
List'ning to every word I say;
Somebody feels my burden, great,
Somebody's hand will lift its weight,—
'Tis Jesus, 'tis Jesus, 'tis Jesus.

Somebody sees my falling tears,
Somebody knows my hopes and fears;
Somebody walks along life's way,
Close to my side by night, by day,—
'Tis Jesus, 'tis Jesus, 'tis Jesus.

Somebody's strength will make me strong,
Somebody's joy will be my song,
Somebody's love will fill my soul,
Somebody's blood will make me whole,—
 'Tis Jesus, 'tis Jesus, 'tis Jesus.

WE'RE WORKING TOGETHER.

We're working together, my Jesus and I;
He tells me His will and I gladly comply;
I understand Him and He understands me,
And working is resting while Jesus I see.

We're working together, my Jesus and I;
In order to help me He comes from on high;
The mountains He makes into valleys replete,
The hills and rough places He smoothes for my feet.

While working with Jesus the labor is light,
There's strength for the day and there's songs in
 the night;
And when I get hungry He gives me that meat,
The world does not know, but to me it is sweet.

We're working together, my Jesus and I,
Yes, working together, my Jesus and I;
He shows me the way and I find it so true, —
He carries my burden and carries one too.

THE GOOD OLD WAY.

The good old-fashioned way I love,
The way our fathers trod;
It leads from earth to heaven above—
It is the way to God.

The good old way is heav'n below—
It's good enough for me;
To walk with Jesus and to know
His blood,—it makes me free.

The good old-fashioned way's my own;
The saints arrayed in white,
Singing and shouting 'round the throne
Found in this way delight.



I'M COMING HOME.

I'm coming home, I'm coming home;
My way has been so full of sin;
But I'll not stay another day
From Jesus, true, I'm coming home.

Im coming home, I'm coming home;
He speaks in love and calls above:
I hear His voice and He's my choice,
I'm coming home, Im coming home.

I'm coming home, I'm coming home;
The night is dark, no voice says "hark—"
The day is long, I hear no song,
But Father knows I'm coming home.

I'm coming home, I'm coming home;
A mansion fair is ready there;
And loved ones wait inside the gate,
And that's my home, my home, sweet home.



WHERE JESUS IS 'TIS HEAVEN NOW.

Once heaven seemed a place afar,
Beyond the clouds and stars on high,
Whose gate of glory stood ajar
For happy pilgrims when they die.

But since I sought and found my Lord,
And He my heart doth cleanse
And keeps my soul in sweet accord
With His own will, and blessing sends.

I find that where my Jesus is
'Tis heaven now, sweet heaven now;
On land or sea, no matter where,
Where Jesus is, 'tis heaven now.

WALKING WITH JESUS.

Walking with Jesus day by day,
Talking with Hi malong life's way,
Hearing His voice in accents sweet,
Making my joy in Him complete—
 Is Heaven to my soul.

Walking with Jesus as the Light
Shining away the darkest night,
Flooding my soul with Love Supreme,
Holding me with His hand unseen—
 Is Heaven to my soul.

Walking with Jesus when I'm weak,
Taking Him as the strength I seek;
Walking with Him when I am strong,
Singing His praise in sweetest song—
 Is Heaven to my soul.

Walking with Jesus, Savior, Friend,
Knowing on Him I can depend,
Feeling His strength and pow'r and love,
All the way to my Home above—
 Is Heaven to my soul.

Walking with Jesus, O how blest!
Weary and worn, He gives me rest,
Hunger and thirst He satisfies,
Out of His rich and full supplies—
 Is Heaven to my soul.

THE WORKS OF THE DESTROYER DESTROYED.

I am dwelling on the mountain,
Where the golden sunlight gleams
O'er a land whose wondrous beauty
Far exceeds my fondest dreams;
Where the air is pure, ethereal,
Laden with the breath of flowers,
They are blooming by the fountain,
'Neath the amaranthine bowers.

I can see far down the mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears,
Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led, unerring,
To the land I hold today.

I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,

And my soul is satisfied;
There's no thirsting for life's pleasures,
Nor adorning, rich and gay,
For I've found a richer treasure,
One that fadeth not away.

"Tell me not of heavy crosses,
Nor the burdens hard to bear,
For I've found this great salvation
Makes each burden light appear;
And I love to follow Jesus,
Gladly counting all but dross,
Worldly honors all forsaking
For the glory of the Cross.

"Oh, the Cross has wondrous glory!
Oft I've proved this to be true;
When I'm in the way so narrow
I can see a pathway through;
And how sweetly Jesus whispers:
Take the Cross, thou needst not fear
For I've tried this way before thee,
And the glory lingers near."

*"Where sin abounded, grace did much more
abound."* Romans 5:20.

God creates and the devil destroys. God
does not destroy and the devil does not create.
The devil takes the things that God created and

destroys them. The nature of God and the nature of the devil are as widely different as the whitest white and the blackest black. They are separated each from the other by a gulf as deep and wide as eternity. God is the embodiment of light and love and life. The devil is the embodiment of darkness and hate and death.

When this world dropped from the finishing touch of its Creator's hand, it was a blooming paradise called the "Garden of Eden." Eden was not a little spot of ground fenced in with barbed wire and guarded by sleepless sentinels day and night. It was the bud of an unfolding flower as big as the earth with beauty to charm angels and fragrance to fill the universe. The rippling waters, the sighing boughs, the singing birds and the whispering winds were melody sweeter than any strain that mortal ear has heard. The whole earth was one grand musical instrument with every part of creation forming a key and every note in perfect harmony with the will of its Maker. All nature sang anthems of

praise. Every blade of grass and every leaf of every tree was a beautiful flower. There was no sickness, no sorrow, no pain, no death; joy ripened into bliss and music grew sweeter and sweeter.

Eden was a suburb of heaven, and the two were so closely connected and so much alike in character that they were under the same authority and governed by the same laws. With such surroundings, the human family had its origin and abode until the destroyer made his appearance.

The devil entered Eden. His whole being writhed with envy. He determined to obliterate the Creator's work. He began with Adam and Eve and through his persuasions they forsook God, yielded to the entreaties of the destroyer and became submissive to his will. Having obtained control of man, and breaking the link which bound him to His Maker, the devil was in possession of the Garden of Eden. He touched with his blighting hand everything which God

had made and labeled it with something which meant death. He touched the flowers and they withered; he touched the fruit and it decayed; he touched the birds and they fell to the ground; he touched the beasts and they became wild and ravenous; he touched the reptiles and they became poisonous; he touched the air and it became cyclonic; he touched the water and it became a flood; he touched the grass and herbs, and they became thorns and thistles; he touched the sunshine and it became a burning heat and parched the soil; he touched the earth and it became a graveyard; he touched the human family and it became a funeral procession whose shrieks and groans rent the skies.

The devil destroyed everything that God created on this planet. The ashes of the centuries with their horrible tales of blood and fire, earthquake and cyclones, debauchery and drunkenness, famine and flood, lust and murder, hatred and war are eloquent with evidences that the destroyer's work was complete.

There was high carnival in hell as the servants of the devil looked with gratified eyes upon the works of devastation and desolation of their master. The human family with its countless millions was doomed to death and destruction. That which had been a suburb of heaven was now annexed to hell and under the dominion of his satanic majesty. But the infernal glee of the burning region was brought to a sudden halt when it was discovered that the Creator had power to recreate.

God looked upon the bruised and mangled and bleeding forms of His children. He heard the cry of the orphan and widow. He saw the men of strength as they were slain in useless battle. He saw the many prolific agencies of the devil everywhere in evidence, turning the feet of their helpless victims into the broad way that leadeth to destruction. And the indescribably horrible condition into which the devil had thrown the human family touched the Father-heart of God. He looked on with pitying eye.

His heart of love was moved with tenderest compassion. He did not desert His own, although the finger prints of the devil were everywhere visible and everything bore the unmistakable marks of death.

What a difference between God's man in Eden and the devil's wreck outside of Eden! But what matters the difference in the presence of the Creator who is ready to begin the work of re-creation?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God invested His love and grace and mercy and power in His Son—Jesus Christ—and sent Him into the world to pay the penalty incurred by sin, by suffering and dying upon the Cross, the innocent for the guilty, the sinless for the sinner, that through His matchless power the works of the devil might be destroyed.

Jesus Christ is God, and more than a match

for the devil. When He speaks to the devil's raging winds and waves, immediately there is a great calm. His arm is long enough to reach the lowest depths into which man has fallen, and strong enough to lift him up. The devil has not been able to put a tear into any eye that the loving hand of Jesus Christ cannot wipe away. The devil cannot make a shackle of sin too strong for the power of Jesus Christ to break. The devil cannot dig a grave too deep for the voice of Jesus Christ to call forth the dead. The devil cannot put on any heart a burden too heavy for the hand of Jesus Christ to lift. The devil cannot put into any heart sins too black for the blood of Jesus Christ to wash out.

The devil is stronger than man, but Jesus Christ is stronger than the devil. "Where sin abounded, grace did much more abound." The devil kills, but Jesus Christ makes alive.

As man deliberately disobeyed God and forfeited all of his rights to the use of the things which had been created for him, bringing upon

himself disappointment, affliction, ruin and death, even so he must come back to the Father of his own volition in order to obtain the benefits of God's redeeming or re-creative power.

Through Jesus Christ God has made it possible for every soul to be saved. He came to lift up the fallen, heal the bruised, open the eyes of the blind, give rest to the weary, food to the hungry, water to the thirsty, strength to the weak, joy to the sorrowing, comfort to the desolate, health to the sick and life to the dead. He came with all power in heaven and on earth, and is able to take out of man everything that the devil put in him, completely destroying the works of the destroyer.

God's man renewed through Jesus Christ will triumph over death, hell and the grave, defeating the designs of the devil, and live with God and the angels amid the glories of heaven forever and ever.

CHRISTIAN UNITY.

Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows,
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way;
While each in expectation lives
And longs to see the day.

From sorrow, toil, and pain,
And sin we shall be free;
And perfect love and friendship reign
Through all eternity.

—John Fawcett.

That they may be one. John 17:11.

Jesus Christ is the Head of the Church. The Church is the body of Christ. The Church is composed of people who believe in, conform to and live in accordance with the precepts and examples of its Great Head, regardless of name, creed or nationality. Christianity is Christ-likeness. The mission of the Church is to Christianize the world. The people who form the Church are not their own. They have been bought with a price. They are Christ's and Christ is God's. The ownership is vested in the Head. The Church being the body of Christ guarantees Him the unquestioned rights and privileges of using it as He will.

Man was formed by his Maker, deformed by his enemy, and reformed by his Savior.

Man's coming into this world was of God; the effects of sin experienced by him is of the devil, and his deliverance from the power of evil is through Jesus Christ. The price that was paid for man's redemption makes it possible for him to be taken "out of a horrible pit, and out of miry clay" and transplanted in Jesus Christ where he may grow "unto the measure of the stature of the fulness of Christ."

The work of transplantation as understood in this connection is wrought by a twofold agency,—human and divine—in which the church co-operates with God in working out the plans formed by Him for the salvation of souls. Either of these agencies is powerless without the other, to save the lost. If God could save the world without the co-operation of the church, He would have done it long ago; and if man could save his own soul independent of the atonement of Jesus Christ and the help of the Holy Spirit, he would need no God outside of himself.

That the world has not been Christianized long before the dawn of the twentieth century, is not the fault of the Divine Factor in the agency of salvation from sin. The human agency, the Church, has lagged—walking when it should have been running, crawling when it should have been walking and sitting when it should have been crawling. As a result of this lagging, the twentieth century is looking upon millions of the earth's population who have never so much as heard the name of the One through whose atoning benefits the gates of eternal life have been opened before their benighted souls.

From the days when Jesus said to His apostles, "all authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the

world," unto the present time, the methods of operation employed by the Church in her efforts to Christianize the world are indelibly written upon the pages of the Records of the Acts of the Church of God

The Church is a unit. The history of the Church, however, is the embodiment of its minutiae through all the periods of its existence. The Church of today ought to bring out of the history of the Church of yesterday things that will profit greatly in the rapid consummation of the mission of the Church of Jesus Christ in the world.

With the increased light and knowledge of the present day, everywhere apparent, and the population of the globe multiplying at a rapid rate, the methods of the Church heretofore employed in efforts to Christianize the world are inadequate in this age for the work to which the Church has been appointed. There are no grounds on which to base a hope that the methods of church work employed in the past will be

as successful now as they were when adopted and used by its leaders in their day. But even if they should be as successful now as then, where is the mathematician who would dare attempt to tell the number of millenniums it will take at that rate to bring the human family in sight of the Cross of Calvary. Evidently there must be some changes in policy, or a different alignment of the human forces of the agency of salvation, in order to accomplish the purpose for which the Church exists in the world.

A plan adequate for the requirement, and equipment adequate for the plan, is the greatest need of the Church of God in the world today. This great need, sad and deadly as the lack of it has been, may be found within the limits of two words, namely,

CHRISTIAN UNITY.

Christian Unity, not a substitute for it, but Christian Unity itself, is the need and requirement of the Church in this age of the world's history. Unity may exist without uniformity.

Unity is from within. Uniformity is from without. Unity tends to spirituality. Uniformity tends to formality. In armies and navies there is uniformity of dress and orders for action but there is not always, if ever, unity of motive.

Christian Unity does not depend upon a uniform name by which the people of God should be called, nor a uniform mode by which they should worship Him, nor a uniform plan by which to prosecute His work, nor a uniform method of receiving the Sacraments, nor a uniform theory, concerning the Church and its work to save the world. There may be rigid uniformity in all these things and yet a vital lack of the most needed thing of all—Christian Unity.

Christian Unity is not found in name nor creed nor doctrine nor commandment nor ism nor sect nor ordinance. It is found in Jesus Christ, the Great Head of the Church, and produced by conformity to His likeness in spirit and character. Nothing can take the place of Christian Unity. Many things are good and useful

in their places. Many other things are even indispensable in their relation to the life and mission of the Church in the world. Yet Christian Unity is the one essential equipment for the Church, without which, at its best, it will be greatly handicapped in its efforts to carry out the command of Jesus Christ to make disciples of all nations.

Christian Unity is Oneness of the Church with Jesus Christ, fashioned after the oneness existing between the Father and the Son; oneness of motive, oneness of purpose, oneness of desire, oneness of effort, oneness of interest, oneness of sympathy, and oneness of love; a workable, brotherly, heartfelt and eye-seen Christian Unity as broad as the life of Jesus Christ. It is a golden gleam of light, running through the many activities of Church life, softening and melting and changing every duty into a loving privilege. It eliminates drudgery, lightens burdens, sweetens fellowships, increases faith, expands the mind, strengthens the heart, multiplies useful-

ness, and makes brothers and sisters of all the children of God. It is the nuptial bond which binds the Church to the heart of Jesus Christ. It is the mark by which the world shall know that Jesus Christ is the Son of God, the Savior of Man, and that His people are one in His grace, one in His love and one in Himself. It is the power under God's grace which will break the hearts of stone, level the walls of opposition to the spread of the story of redemption, give wings of lightning to the gospel of Jesus Christ, and bring together the diseased by sin and the Healing Physician.

THE RICH MAN AND LAZARUS.

“And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?

“Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert
For all that I have done.

“How careful, then, ought I to live
With what religious fear!
Who such a strict account must give
For my behavior here.”

Neither life or death is more certain than the fact that we as individuals in a comparatively short time will be enjoying the comforts of heaven with Lazarus or suffering the torments of hell with the rich man. Which shall it be? The life lived here will settle the destiny there. It was so with the rich man and Lazarus, and it will be as true with us as it was with them.

Why was the rich man lost? Of what sin was he guilty? What command had he broken? All we know of his life and character is what Jesus says. Let us study the case carefully and in the light of the teachings of the Holy Book.

“Thou shalt have no other gods before me.”

Was the rich man an idolater? Was he a worshiper of gods made of wood and stone? We have no evidence that he broke the first commandment.

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.”

Was the rich man a heathen? Did he make graven images and bow down before them and worship them? Did he not know, or knowing did he discard or disregard the true God? There is no evidence of his breaking the second commandment.

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.”

Was the rich man a common swearer? While walking through his fields, or about his premises, or in association with his fellowman, did he swear, or in any other way take the name of God in vain? No word of Jesus indicates that he was a profane man.

“Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six

days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Did the rich man break the Sabbath or cause his servants to do so? And for that crime was he lost? He was not accused of breaking the fourth commandment.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God hath given thee."

Did the rich man dishonor his parents? Was his life cut short because of that disobedience and dishonor? Did he go to perdition for breaking the fifth commandment? Evidence on this point is not found in the words of Jesus.

"Thou shalt not kill."

Was the rich man a murderer? Did he go to meet God with his hands dripping with the blood of his fellowman? Or did he hate his brother? Jesus did not accuse him of murder.

"Thou shalt not commit adultery."

Was the rich man an adulterer? Was he a polygamist? Did he abandon one wife and marry another? Did he marry a woman who had been divorced from another man? Did he look on women to lust after them? Did he go to torment for violating the seventh commandment? Jesus did not accuse him of that.

“Thou shalt not steal.”

Was the rich man a thief? A robber? An extortioner? Did he acquire his wealth or any part of it by false representation, or by taking advantage of his fellowmen in trading with them? He was not accused by the Savior of breaking the eighth commandment.

“Thou shalt not bear false witness against thy neighbor.”

Was the rich man a perjurer? Did he falsely represent the character of his neighbors? Did he in any way slander his fellowman? He was not accused of breaking the ninth commandment.

“Thou shalt not covet thy neighbor’s house,

thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Did the rich man have a covetous disposition? Did he want and would he have liked to have had without giving value received for same, every fat horse, every fine mansion, and every good farm that he saw? Was he lost because of the sin of covetousness? The record does not say that he was.

Why then was the rich man lost? Was he a drunkard? A liar? A defaulter? A libertine? Did he mistreat the poor, especially Lazarus? None of the grosser crimes of which so many people are guilty were charged to the rich man. No doubt many a time he thanked God that he was not as bad as other men he knew, but yet he "died and was buried; and in hell he lifted up his eyes, being in torments."

The rich man was "clothed in purple and fine linen, and fared sumptuously every day." Life was a picnic with him. He wanted and he had

a "good time." He was morally upright, benevolent, and a consistent member of the church; a man who shrank from the presence of men who transgressed the laws of God outwardly. There is no intimation in the words of Jesus that he mistreated Lazarus or anyone else. His sin did not consist of committing crimes against his fellowman, but in omitting his duty to God.

In studying the life and destiny of the rich man the question, "Who then can be saved?" arises in many a mind, and well it may. It is not enough to be morally upright; a good man; a member of the church. These are all right as far as they go, but without grace they end with this life.

The rich man spent his life in picnic fashion. He was too busy enjoying himself with the good things of this world to take care of the interests of his soul.

How many are traveling in the same road with him, and are facing and nearing the same flames which are tormenting him in hell?

THE OTHER WAY.

"Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with graec o'erflow,

"No mortal can with him compare,
Among the sons of men;
Fairer is he than all the fair
That fill the heavenly train.

"He saw me plunged in deep distress,
He flew to my relief;
For me he bore the shameful cross,
And carried all my grief.

"To heaven, the place of his abode,
He brings my weary feet;
Shows me the glories of my God,
And makes my joy complete.

"Since from his bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be thine."

(45.)

"They departed into their own country another way."—Matt. 2:12.

When Jesus was born in Bethlehem of Judea, "there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem,

saying, Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him. When Herod the King, heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and the scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea, for thus is it written by the prophet.”

“Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also. When they had heard the King, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.”

“And when they were come into the house,

they saw the young child with Mary, His mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

"And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him."

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."

In these verses we have a vivid picture of—

Conviction of Sin.

Seeking the Lord.

Conversion.

The Other Way.

Safety in Obedience to God.

Conviction. Suddenly the wise men of the east were awakened to a consciousness that the long-looked-for Savior had come. They desired to see Him more than they desired to see anyone else in the world. They thought about Him much and prayed often that God might spare their lives to see Him. For this one thing they looked and lived, and were not disappointed.

Salvation begins in conviction. The Holy Spirit awakens the sinner and shows him his need of a Savior. When convicted, divinely convinced that he is forever lost without Jesus Christ in his soul, an inexpressible hunger for the Master arises in his heart. Conviction is a consciousness that with Jesus is heaven and without Him is hell.

Seeking the Lord. The wise men determined to see Jesus regardless of cost or sacrifice.

The length of the journey and the probable trials of the way were not reckoned. Home, family, business, society and the country were all left behind. Bitterness was sweet, weariness was rest, and loss was gain while they were going toward Him. No wonder they found the Savior. He is always found by people who seek Him with the whole heart, but never found by those who desire anything else more than they desire Him. "He that taketh not up His cross, and followeth not after me, is not worthy of me."

God put a bright star in the heaven and told the wise men to follow it—that when it came over the place where the Savior was there it would stand still. The heaven was full of stars, all moving, apparently, in the same direction but among them all there was only one "Star of Bethlehem." Had the wise men followed any other, though differing but slightly in brilliancy and general direction in which it traveled, they would have missed the Savior!

There are probably as many theories regarding the ways and means of salvation as there are stars in the heaven, but among them all there is only one—the old Bible way of repentance towards God and faith in the Lord Jesus Christ—that is safe. Others may look more attractive but they miss the Savior! “For other foundation can no man lay than that is laid, which is Jesus Christ.” “Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved.”

Conversion. After a long journey and meeting many hindrances along the way, but never becoming discouraged, the wise men were rewarded for their faithfulness in finding Jesus. They saw Him in His mother's arms; they bowed at His feet; they worshipped Him; they gave Him gifts of gold; they gave Him their own hearts and lives. The supreme moment had come and the deepest desire of their hearts granted—they found the Savior!

Like the wise men, he who seeks the Lord with all his heart, willingly surrendering everything that separates his soul from God, submitting himself without condition or reserve to the will of the Almighty, deeply grieved because of his transgressions, repenting and trusting the Lord for a new heart, will find the Savior. He is not hidden from the truly penitent. There's a heavenly glow and an enchanting attraction about Him. When the conditions of pardon are met by the seeker, "immediately," "suddenly," the burden of guilt is lifted from the crushed heart by the Master's holy touch and the light of His presence dispels the gloom which sin had caused.

The Other Way. After conversion, what? Before finding the Savior the wise men met King Herod, who appeared to be their friend, told them to go on and find the new born King and then bring him word that he might go and worship Him also. But God told them to return to their homes "another way" which they did.

The devil would have the new convert live as he lived before his conversion; doing the same things; going to the same places; using the same language; thinking the same thoughts; but all the way from the moment of conversion to the gate of glory is, "Another way;" "a new and living way;" "old things are passed away; behold, all things are become as new."

Safety in Obedience to God. Had the wise men obeyed Herod and attempted to return to their homes by way of Jerusalem instead of hearkening to the voice of God in taking "another way," the wicked King would have arrested, imprisoned, detained and finally beheaded them! When he found that they had escaped his deadly design and were safe in their own country, having gone "another way," he attempted to destroy the very source of salvation in the cold blooded murder of thousands of innocent children.

Let the new convert take heed. Let all believers beware. There's a snare in Satan's

voice and ruin in his design. Herod appeared to the wise men to be friendly, but that was only a trap for their lives. There's danger and death in the old way but safety and life in the new way. "No man can serve two masters."

THE LORD IS MY SHEPHERD.

"The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye:
My noonday walks he shall attend,
And all my midnight hours defend."

"The Lord is my Shepherd; I shall not want." Psa. 23:1.

The first verse of the twenty-third Psalm is the most familiar verse in all the Bible. More people can repeat it from memory than any other verse. It is so familiar and we have known it so long that but few are able to recall the time when they heard it first, or when they were not able to repeat it. We have known it about as long as we have known anything,
(55.)

which fact, with some, may be cause for detracting, to some extent, from its preciousness to the heart, because, knowing it so well, they may fail to give it the thought and meditation that its importance deserves. People who live in a country of flowers, as a rule, do not appreciate their beauty and fragrance as those who live in deserts and climates where they are seldom seen. The flower is the same; the difference is in the attention given it by the two classes of people.

The Bible has two authors—divine and human. God communicated His will to men chosen of Him for that purpose; and the human hand penned the divine will as it was revealed.

The human author of the little verse quoted above was in his early life a shepherd. His daily task was to care for his father's sheep. He knew and performed his duty well. As a shepherd it was his duty.

To provide for the sheep. The shepherd

knew where the green pastures were, the sheep did not; he knew where they ought to feed, they did not. Morning after morning he led them out into the best pasture in all the range for that day. Sometimes he led them over thorny ways and sometimes through marshy places. What an apparent affliction to the sheep! Had they been able to complain, what grumbling there might have been! But the shepherd knew more than the sheep. He kept before them, going on and on, they knew not where, but followed as he led. The problem which for the time seemed difficult was soon solved, and the sheep found themselves in the midst of a green pasture and beside still waters—a place far better than could be found on the other side of that which appeared to them a great affliction.

David looked on. His heart welled with emotion. He looked above the sheep. God was with him and feeding his hungry soul. He said, "The Lord is my Shepherd; I shall

not want." The Great Shepherd and Bishop of our souls is with us. We are in His care. He provides for us. He supplies our daily bread. He goes before us and, as the sheep, we follow Him. Sometimes there are sore trials and great afflictions through which we are called to pass; but let us hold still, keep quiet, watch the Shepherd and go on. We may not understand now. The way may seem hard and rough. But by and by, just over the hill, in a deeper joy, a richer experience and a wider field of usefulness, the mists will clear away.

To protect the sheep. The sheep were beset and surrounded by many enemies—the wolf, the lion, the bear, the dog, the thief,—all watching eagerly for an opportunity to destroy their lives. How helpless the innocent, defenseless sheep in the presence of such deadly foes! David knew the dangers to which they were exposed. Without his presence destruction was inevitable. The enemy had power over the sheep, but the shepherd had power over the

enemy; his abode was with them and his presence was as a wall of fire about them. While they were eating grass or resting in the shade the shepherd stood guard, defying the enemy to come near. He stood at his post of duty all day. The sheep were never left alone, and never knew the extent of danger to which they were exposed and from which they were saved. The shepherd was always ready to throw himself between the sheep and the approaching enemy. In him was life for the sheep, but death for the enemy. As David watched over the sheep, protecting them from their enemies, he recognized that in the same way God was watching over and caring for his soul and again he said, "The Lord is my Shepherd; I shall not want."

How helpless we are in the presence of the soul-destroyer! God knows it. He is our Shepherd, our Father, and "will never leave us nor forsake us." "Lo, I am with you alway, even unto the end of the world." With his own power He defends us and drives the enemy back and preserves our souls alive.

Any sheep becoming disobedient, tired of the shepherd's care, unwilling to follow him further, preferring to wander around at its own will, and leaving the shepherd, was in great danger. The enemy was everywhere. The poor sheep, ignorant of the presence of the deadly foe, tired of the shepherd's restraint and longing for liberty, walked away toward speedy and certain and sudden death. With Jesus is safety and away from Him is death.

To bring the sheep home. At the close of the day the shepherd returned to the fold with the sheep where they were safely housed for the night. The dogs could bark, the wolves could howl, the lions could roar, but the sheep were undisturbed; they were safe; they had reached a place where the enemy could not come. Returning to the place of safety with the sheep, having spent the day protecting them, the soul of the shepherd bounds with gratitude to God for divine protection and the prospect of a home in a place where the foul destroyer can never

come, the assurance that "The Lord is my Shepherd; I shall not want," was very precious to the heart of David.

At its best and under the most favorable circumstances life is beset with many difficulties. Pain, affliction, sorrow, disappointment, temptation; but in it and through it all "God is faithful" and the soul that is true to Him, He will cause to "mount up with wings as eagles," and in the evening of life the gate of pearl will open and the Good Shepherd will say to the weary pilgrim, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then the enemies of the soul will turn back in utter and eternal defeat.

The evening will soon come. The shadows are in sight. The Shepherd is gathering His flock. The enemy is making his last attack. The gate of glory is ajar. The mansion, the robe, the crown are in sight. Music is heard in the distance. "We're going home." "The Lord is my Shepherd; I shall not want."

JESUS OUR EXAMPLE.

"How beauteous were the marks divine,
That in thy meekness used to shine,
That lit thy lonely pathway, trod
In wondrous love, O Son of God.

"O who like thee, so mild, so bright,
Thou Son of man, thou Light of light?
O who like thee did ever go
So patient, through a world of woe?

"O who like thee so humbly bore
The scorn, the scoffs of men, before?
So meek, so lowly, yet so high,
So glorious in humility?

"And death, that sets the prisoner free,
Was pang, and scoff, and scorn to thee;
Yet love through all thy torture glowed,
And mercy with thy life-blood flowed.

"O wondrous Lord, my soul would be,
Still more and more conformed to thee,
And learn of thee, the lowly One,
And like thee, all my journey run."

"I have given you an example, that ye should do as I have done." John 13:15.

In the personage of Jesus Christ both the divine and human elements were united—God and man. This blending of natures in one person was a necessity in order to bridge the chasm which sin had made between God and Man. Sin had separated man from God by a gulf deep and wide as eternity, making the salvation of souls an utter impossibility except through Jesus Christ the Redeemer of the soul, and example to be followed in holy living.

As man, Jesus is our example; as God, he is not. This distinction should be made clear. All that belongs to the Christian life by divine right, we should claim, possess, enjoy and use for the glory of the Giver, but the title of that which belongs to God should never be disputed by His children. As a man, Jesus lived a holy life and as God, He wrought miracles; as God, He healed the sick, cleansed the lepers, opened the eyes

of the blind and raised the dead, and as man He lived a humble, obedient, prayerful, sympathetic, unselfish, consistent and forgiving life. He is our example in holy living but not in the exercise of divine power.

Meekness. Jesus is our example in meekness. He was meek and lowly in spirit. From the records made of His life by the prophets who saw Him in the ages to come and the records in the gospels made by living witnesses, it is not hard to believe that we would know Jesus if we should meet Him unexpectedly on a crowded street or somewhere alone. He bears a mark and that mark is meekness. It is visible on the Sabbath and through the week; in the great city among the throngs of people and off in desert places alone with his apostles; while healing the sick and driving the money changers from the temple; while weeping at the grave of Lazarus and pronouncing woes upon the Scribes and Pharisees; while His friends are shouting "Hosannah, blessed is he that cometh

in the name of the Lord," and His enemies crying, "Crucify him; Crucify him;" in the cradle and on the cross, all the time the mark of meekness is a distinguishing feature of the person of Jesus Christ. In this He is our example.

Loyalty to God. The motto of Jesus was, "Not my will, but Thine, be done." In that spirit He surrendered the riches of heaven for the poverty of earth; the company of angels for the association of fallen man; His mansions yonder for "not where to lay His head" here; and His life in glory for death on the cross between two thieves; all because it was His Father's will.

And even more; being innocent, He suffered for the guilt of the whole world—suffered for the individual sins of every person in the human family. No wonder He cried out under the weight of the burden, "My soul is exceeding sorrowful even unto death," while "His sweat was as it were great drops of blood falling down to the ground." These are some of the things that Jesus surrendered and suffered because of

the will of His Father, and then He says to us, "I have given you an example that ye should do as I have done."

There is but one answer to make to God when He reveals His will to us, and that is the words of Jesus in the garden, "Not my will but Thine be done." He may call us to the ministry, to mission work, to sacrifice or suffering; no matter what, nor where, nor when, the answer of Him who gave us an example is the only answer which will be acceptable to God.

Prayer. Jesus was a man of prayer. His life breathed the spirit of prayer. He prayed with His apostles; He prayed while alone; He prayed on the mountain; He prayed all night; He prayed for His disciples; He prayed for His enemies; He prayed in the garden; He prayed on the cross. His life was a prayer; His death was a prayer. He delighted in prayer. God heard and answered His prayers. "I have given you an example that ye should do as I have done."

Sympathy. Jesus was sympathetic. He had a heart that could feel and eyes that could weep. He was touched with the feelings of the infirmities of the people by whom He was surrounded. He listened attentively to every story that was told to Him. He was kind, brotherly, tender, never sarcastic, always ready to speak a word to dry a tear, or lighten a burden.

Unselfishness. Jesus was an utterly unselfish man; to be more so than He was is an impossibility. His spirit of unselfishness was the basis of His willingness to live a life of sacrifice and suffering, not for His friends but for His enemies—being innocent, He took their place and suffered the penalty of their crimes that they might be pardoned. With never a word of complaint and poorer than the birds that have nests, and foxes that have holes, He went on His way, feeding the hungry, healing the sick, comforting the despondent, lifting the fallen and strengthening the weak. He lived for others;

He suffered for others; He died for others. The spirit of unselfishness was exemplified in every step and every word and every act of the Master's life.

Consistency. Jesus was the embodiment of consistency. His doctrine and His life harmonized; His precepts and His examples never clashed. Questions of importance often arise in the minds of thinking people as to how far it is safe to go in so-called "worldly amusements." The line of safety is here:

Without hesitation and with perfect safety the Christian may use any word or form of language that Jesus would use; he may go to any place that Jesus would go; he may engage in anything that Jesus would do. The line of safety is the line of danger also; on one side is life, on the other death. Jesus is our example.

Forgiveness. The word forgiveness as used here does not refer to the forgiveness of sins. (He did that as God). It is intended to mean his spirit of forgiveness towards his fellow-man

who wronged him and trespassed against him as a man.

If ever a man had cause for feeling resentful and seeking revenge, that man was Jesus. Never before nor since, has the world's scorn and derision and contempt and abuse been heaped upon any other man like it was upon Jesus Christ. His own rejected Him; He was called the prince of devils; they accused Him falsely; they persecuted Him without cause; His friends forsook Him and fled; and one of His own disciples betrayed Him. But through it all He maintained a forgiving spirit, loving and praying for His enemies. So He lived and so He died. "I have given you an example that ye should do as I have done," is His personal message to each of His followers. Do we measure to the requirement?

THE VALUE OF CHRIST'S BLESS- ING.

What a friend we have in Jesus,
All our sins and griefs to bear!

What a privilege to carry
Everything to God in prayer!

O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry

Everything to God in prayer!

Have we trials and temptations?

Is there trouble anywhere?

We should never be discouraged,

Take it to the Lord in prayer.

Can we find a friend so faithful

Who will all our sorrows share?

Jesus knows our every weakness,

Take it to the Lord in prayer.

Are we weak and heavy laden

Cumbered with a load of care?

Precious Savior, still our refuge,

Take it to the Lord in prayer.

Do thy friends despise, forsake thee?

Take it to the Lord in prayer:

In his arms he'll take and shield thee,

Thou wilt find a solace there.

—Horatius Bonar.

"But what are they among so many?"
John 6:9.

Jesus and his disciples were in a desert place. They were thronged by a company of five thousand men, besides women and children. The day was far spent. Night was at hand. The whole multitude was hungry. Neither the disciples nor the multitude had anything to eat, and it was some distance to stores where supplies of provisions could be purchased. A crisis had come. Something had to be done quickly. The only plausible solution of the difficult problem that suggested itself to the minds of the disciples was, to request the Master to send the multitude away that they might go into the villages and cities round about and buy for themselves food. "There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?" was the situation as it appeared to the disciples at that time.

The disciples saw the greatness of the need and the inadequacy of the supply. Counting women and children, there were, in all probability, at least ten thousand hungry people to be fed, and only five loaves of bread and two small fishes in sight with which to meet the enormous demand! No wonder they exclaimed, "But what are they among so many!" They saw the difficulties with which they were surrounded plainly, but overlooked Him, who, standing in their midst, possessed power to bring light out of darkness, strength out of weakness, and life out of death.

Notwithstanding the inadequacy of supply contrasted with the enormity of need, with the blessing of Jesus Christ upon the five loaves and two fishes, ten thousand hungry people were fed and filled, and twelve baskets full of fragments, many times more than the boy had in the beginning, were left over! The insignificant supply under His blessing was abundantly sufficient to meet the enormous demand. The church of

God possesses enough money and talent, with His blessing upon them as it was on the bread and fish, to evangelize the world in a generation. And upon this same principle every local church may have a gracious revival, and every individual Christian may be a winner of souls. The valueless becomes invaluable with His blessing upon it. "He is all, and in all."

It is well to note that all the bread and all the fish were given to Jesus. A partial gift would not suffice. He must have all. The sinner cannot be converted until he surrenders completely; the backslider cannot be reclaimed until he returns fully; the believer cannot be filled with the Holy Ghost until he consecrates wholly. Partial gifts are not acceptable to the Lord. "But she of her penury hath cast in all the living that she had."

The amount of bread and fish on hand was sufficient to feed one person only, but with Christ's blessing upon it, ten thousand were fed. The ratio of increase under His blessing was

ten thousand. And, again: The amount of bread and fish on hand was worth, say, for a basis of reckoning, twenty-five cents while in possession of the boy, but when it was given to Jesus and divinely multiplied, the amount was \$2,500, or an increase of ten thousand fold. Does it pay to give gold and silver to God? Does it pay to give of our bread and meat to Him? If God will put such a blessing upon an insignificant amount of bread and fish, who can say what He will do if He has an equal chance with a heart, a life? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God waits to show the world what He can do with a perfectly consecrated man. Who will dare to trust Him fully, with life and health, time and talent, friends and home, soul and body, for time and eternity?

OUR COMMON ENEMIES.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say, than to you he hath said,
To you, who for refuge to Jesus have fled?

Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to
stand,
Upheld by my gracious, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy trials to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply,
The flame shall not hurt thee; I only design,
Thy dross to consume, and thy gold to refine.

E'en down to old age all my people shall prove
My sovereign, eternal unchangeable love;

And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!

—George Keith.

"The last enemy that shall be destroyed is death." I Cor. 15:26.

Everything that has life is beset by dangers. The insects that creep, the fowls in the air, the beast of the field and forest, the fish of the sea, each, in its natural sphere, has its enemies, and is forced to be on constant guard in order to preserve its own life. Life is a battle to ward off death. This is as true of man as it is of fish, fowl and beast.

Man, however, because of his spiritual endowment has two battles to fight, two armies of foes to face; one in order to preserve his natural life and the other in order to prepare for eternal life.

There are three common enemies working together in harmony under the direction of the Arch Fiend for the eternal destruction of every soul. These enemies are:

The Devil.

The World.

The Flesh.

The Devil. At one time away back in eternity there was war in heaven. The being known to us as "The Devil," formerly a prince of light, conceived and endeavored to execute a plan by which God should be overcome, dethroned and cast out, and His place at the center of the universe, and the center of angelic adoration usurped. Failing in his design as a rival for the throne, and meeting the fate he intended for the Almighty One, the devil still maintains his position of rivalry, not for the throne in heaven, but for supremacy in the heart of man. Next to the throne in heaven, the devil wants the throne of the soul. He made trouble in heaven. He makes trouble in the soul. De-

signing, subtle, deceptive, appearing as "an angel of light," he is not recognized often as the devil until his iron grip begins to tighten about the heart. His purpose is not so much to damn the soul as it is to defeat God in His plan of salvation for man.

Two neighbors disagreed. Anger rose between them. Hatred boiled. One went to the other's barn at night, took out a horse and led it away into a thicket, tying it to a tree, where it stood for several days without food or water. The poor dumb animal was the victim of revenge of the enemy of its owner.

Even so.

The World. The world in this connection does not mean the material world as God created it, but the things in the world which have been perverted by the devil and are sinful. The world is full of them. They are everywhere. The devil has put his hand and left his mark of misery, pain and death on every man and woman and child in all the world.

The Flesh. The word flesh which occupies a conspicuous place in the trio of enemies under consideration here, is not the material flesh of the natural body; if it were, no one living could please God. "So then they that are in the flesh cannot please God." It means inherited depravity, or the carnal mind. It matters little by what name this enemy is called, we know what a giant foe he is, the trouble he makes and the ruin he works.

Here are our foes in battle array: The devil is at the head of the column, Commander-in-chief; the World on the outside to allure, attract and offer pleasure and gain; and the Flesh on the inside to respond to the call from without.

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

"Oh, watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the victory won,
Nor lay thine armour down;

The work of faith will not be done,
Till thou obtain a crown.

“Fight on, my soul, till death,
Shall bring thee to thy God;
He'll take thee at thy parting breath
To his divine abode.”

The devil was cast out of heaven by the matchless power of God. He is cast out of our hearts by the same power. The battle is fierce. The foes are strong and determined, but the Lion of the Tribe of Judea shall prevail in every heart fully surrendered to the Lord Jesus Christ.

And the last enemy to be destroyed—Death—which the devil designed as a means of separating the soul from God forever, the transforming power of Jesus Christ converts into an Open Door leading into everlasting bliss from which the devil is forever barred. “But thanks be to God who giveth us the victory through our Lord Jesus Christ.”

THE UNPROFITABLE SERVANT.

Work, for the night is coming,
Work through the morning hours;
Work, while the dew is sparkling,
Work 'mid spring flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming
When man's work is done.

Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more.

Work, for the night is coming,
Under the sunset skies,
While their bright tints are glowing,
Work, for daylight flies.

Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is dark'ning
When man's work is o'er.

—Sidney Dyer.

“And cast ye the unprofitable servant into outer darkness; There shall be weeping and gnashing of teeth.” Matt. 25:30.

All that we know of this man is that he received one talent; he buried it in the earth; he hid his Lord's money; he came to the day of reckoning unprepared, and his Lord said unto him, “Thou wicked and slothful servant cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.”

This lesson should call for a close, personal examination of heart and life in the light and teachings and requirements of the Holy Book. A day of reckoning is coming, and God will require a full account of everything He has entrusted to our care.

God gives us

Time. We are spending it profitably or unprofitably. God is the judge. The day of reckoning is coming. Time spent in sin, or in idleness, or for the gratification of personal, selfish desires or ambitions, or in worldliness, is spent unprofitably; while time given to God and spent wholly in learning His will, in doing His bidding, in communing with Him, in studying His word, in solemn meditation and prayer, in being constantly "about our Father's business," is spent profitably.

God gives us strength and ability to earn money. This is a valuable gift entrusted to our care, one with which we either glorify God, bless the world and benefit ourselves or dishonor our Maker, hinder the cause we should help, and curse ourselves. The use of this gift in procuring money illegitimately, without giving value received, or on principles otherwise than those covered by the Golden Rule, is burying the talent and hiding God from hearts that are yearning in hunger for Him.

And God gives us opportunity to do good. The man who buried his talent in the earth and was sentenced by his Lord to be "cast into outer darkness" for his unfaithfulness lived at the same time, was given the same amount of time, and had equal opportunities with the two men who doubled their talents and then entered into the joy of their Lord where they were made rulers over many things because of their faithfulness. We do not lack opportunities to do good. Doors are open everywhere. Not a day, scarcely an hour, passes that does not put us in touch with some one who needs help.

It is right and our bounden duty to refrain from doing wrong. But what sin, as men count sins today, did the man of one talent commit? Yet his Lord said unto him, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." He was simply unprofitable and therefore his doom was sealed, not because of wrongs he had committed, but because of the good he had omitted.

In the great day when weighed in the balances of God's eternal justice, any profit that we may have been to society or the commercial world will not be taken into account. We may be lauded as heroes and expert financiers and accorded high political honors in this world and yet be wholly unprofitable to God as a representative of the heavenly kingdom among men.

We breathe God's air; we drink the water which His clouds bring to us; we live on the products which His soil produces; we are indebted to Him for every breath we breathe, for every moment of time we live, for every morsel of food we eat and for every stitch of apparel we wear. God has a right to expect something worthy in return for all His goodness to us, a right which reason recognizes and justice approves. In His sight are we profitable or unprofitable servants?

FOLLOWING JESUS.

“Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you;
Take it, then, where'er you go.”

“Follow thou me.” John 21:21.

I.

MOTIVES IN FOLLOWING JESUS.

We should ever be ready to give a reason for the faith that is within us. We should as readily comprehend the motives actuating us in aligning ourselves with and following the Lord Jesus Christ.

The foundation principles of following the Master should not be prompted by desire to secure “loaves and fishes,” a preferred place in

society, nor a commercially advantageous business relation. Deeper, higher, broader, holier motives than these should govern us in this sacred matter.

We should follow Jesus because we are responsible beings; dependent creatures; never able to stand alone; always leaning on and being led by some one else. This being true, we should follow the One who is capable of making the best of our lives, both in this world and that which is to come, and that One is Jesus Christ.

Jesus is the only One through whom we may obtain forgiveness of sins, cleansing of heart, sustaining grace, keeping power and the hope of the resurrection. Therefore because He is "The Way, the Truth and the Life," and there being no other, He must be followed closely by all who desire to meet Him in peace.

We cannot be at our best anywhere without Jesus. He had a social nature, and mixed and mingled with people at wedding and funeral, in

city and village, ate with publicans and sinners, and talked to multitudes and individuals. We have a social nature also. Society is necessary. "No man liveth to himself and no man dieth to himself." In order to be safe in society and society safe so far as our influence goes, we must follow Jesus.

We are citizens of a great country. Its government has been committed to our charge. We have a part in all its affairs. We pay tribute to its support and are protected by its laws. Whether in the White House or at the polls; whether in or out of official position; whether receiving help from or paying taxes to the government, in all our relations as citizens of this great country, to be at our best, we must follow Jesus.

He who is at peace with God is in condition to do better service on the farm, in the store, in the office, in the shop, anywhere, everywhere, than one whose future is dark and whose heart is heavy because of sin. Therefore, in order to

be at our best in business matters, Golden Rule principles permeating all our actions and transactions, it is necessary to follow Jesus.

He assures us of life eternal. Jesus Christ is our friend all through life. As little children He says of us, "Of such is the kingdom of heaven," and to the departing saint, "Well done, good and faithful servant." He is ever ready to lead us by His Spirit, keep us by His power, sustain us by His grace, guide us with His eye; helping us to live pure, holy, noble, useful lives.

II.

WAYS OF FOLLOWING JESUS.

"Take the name of Jesus ever,
As a shield from every snare;
If temptations round you gather,
Breathe that holy name in prayer."

Jesus is "the Way, the Truth, and the Life."
We are to follow Him. He is "all and in all."

We are not commanded to follow human leaders, no matter how holy or Christ-like in character they may be; nor creeds, nor isms, nor opinions, nor theories, only as they help us to follow Jesus Christ. Paul thoroughly understood this when he said, "Follow me as I follow Christ."

In taking Jesus as our example it is necessary for us to recognize in Him both the human and divine, and to make a distinction between Jesus as man and Jesus as God, always bearing in mind, however, that in order to follow Him as man it is necessary to be in touch with Him as God.

We are to follow Him—

In Obedience to God. Read the prophecies concerning the life of Jesus. Read the gospels. Read what His friends and His enemies say about Him. All of one accord bear record—and their record is true—that Jesus Christ was perfectly obedient to the will of God. He left the glories and riches of heaven; came to His

own and was rejected by them; was poorer than the birds that have nests and the foxes that have holes; "a man of sorrows and acquainted with grief;" He went through the garden of Gethsemane and to the cross in obedience to God. What does God want us to do? How does He want us to live? What are his commands to us? Listen to Jesus, "Follow me." We are to follow Him—

In Humility. The humility of Jesus Christ was his exaltation. His humility, more perhaps than any other feature of His life, was the mark by which our Christ was known among men; not a humility produced by external influence nor surroundings, but flowing from His heart and filling His life. We, like our Lord, should be filled with humility; that humbleness of spirit; that purity of soul; that loyalty of motive; that oneness of purpose; that earnestness of desire; that obedience of heart which marked the life of Him who says "Follow Me." And we are to follow Him—

In Prayer. If ever there was a man who had no need of prayer surely that man was the sinless Son of Man, the only man in all the history of the human race whose life fitted Him for an example for other men to follow, and yet He was pre-eminently a man of prayer.

He prayed everywhere; He prayed always; He prayed for his apostles and for all who should believe on Him through their word; He prayed for His enemies; He prayed for His murderers; through life and in death Jesus Christ was a man of prayer.

“Prayer is the soul’s sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

“Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

“Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

"Prayer is the contrite sinner's voice
Returning from his ways;
When angels in their songs rejoice
And cry, 'Behold he prays!'

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

"O thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod;
Lord, teach us how to pray!"

"Pray without ceasing." "I will therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." "I have given you an example that ye should do as I have done." We are to follow Jesus further—

In Faith.

In Love.

In Sympathy.

In Service.

In Forgiveness. Not the forgiveness of sins, as that belongs to the divine realm, but the for-

givenness in the sense that when Jesus "was reviled, He reviled not again." And when He was persecuted He gave love in return; and when He was crucified He said, "Father, forgive them, for they know not what they do."

III.

EVIDENCES OF FOLLOWING JESUS.

"O, the precious name of Jesus!
How it thrills our souls with joy,
When his loving arms receive us,
And his songs our tongues employ!"

The witness of the Spirit. "The Spirit himself beareth witness with our spirit, that we are the children of God." This is unmistakable. There is nothing else like it in human experience. God's Spirit bearing witness with man's spirit, assuring him of his high eternal relationship. The evidence is clear. No room for doubt. "We know whom we have believed."

Love for One Another. "We know that we have passed from death unto life because we love the brethren." "This is my commandment, that ye love one another as I have loved you."

Conscious submission to the Divine Will. Another evidence of following Jesus is a deep abiding soul consciousness of submission to the will of God. "Submit yourselves therefore to God. Resist the devil and he will flee from you." This submission of self is to God, not to our personal opinions or desires, nor to the wills of those about us, even though they may claim divine revelation in matters concerning us. We deal with God. God deals with us. "Thy will, not mine, be done."

Assurance in Prayer. Prayer, real prayer, is holding conversation with God. We pour out our soul's desires to Him and He answers us in his own chosen way, but to our satisfaction; that is, He assures us that He hears and answers, "For they know His voice. And a stranger will they not follow, but will flee from him: for they

know not the voice of strangers.” “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.”

Delight in Fellowship with the Holy Ghost. God is not only with His people in a general sense but as a personal presence and as such He reveals Himself to them in the person of the Holy Ghost. There is fellowship between God and His people.

IV.

REWARDS OF FOLLOWING JESUS.

“At the name of Jesus bowing
Falling prostrate at his feet,
King of kings in heaven we'll crown him,
When our journey is complete.”

Consciousness of Acceptance with God. The first blessing that comes to a soul as a reward for following Jesus is a consciousness of acceptance with God—obtained in conversion.

A New Name. Abram, Jacob and Saul of Tarsus, in prevailing with God and experiencing a work of grace in their hearts, obtained also new names and were henceforth known as Abraham, Israel and Paul respectively. They were new men. Why not have new names? Likewise in conversion we become new creatures in Christ Jesus the Lord. Old things pass away. We have new hearts, new lives, new ideals, new thoughts, new work, and a new name also. The new name is "Christian." The old name—"Sinner" passes away when we are made new creatures in Jesus Christ. No man knows what the new name means except he to whom it is given. The new name comes from, belongs to and means—LIKE CHRIST.

Fellowship with Jesus. Another reward which we obtain in following Jesus is fellowship or association with Him. Our associations are invariably a blessing or a curse to us, the character of the association always determining which. While in fellowship with Jesus we breathe the

atmosphere of heaven, eat the bread and drink the water of life, enjoy the light of His presence, and rest in the consciousness of His cleansing blood, His sustaining grace and His keeping power.

Co-Workers with God. Another reward accorded us as followers of Jesus Christ is to be reckoned as co-workers with God, having part with Him in lifting up the fallen, in bringing light to those who sit in darkness and in the shadow of death, in administering comfort to the bereft and sorrowing about us, and in saving the lost.

A Peaceful and Happy Hour in Which to Die. A Christian's death is an invitation for the unsaved to come to Jesus. No anxiety, no fear, no dread. Battles fought, victories won, devil defeated, gloryland in view; good-bye earth, welcome heaven! When his hour of departure came, Paul was ready and his crown was in waiting. Stephen saw "the heavens opened and the Son of man standing on the right

hand of God." Alfred Cookman went "sweeping through the gates, washed in the blood of the Lamb." Such an hour in which to leave this world is worth all that it costs to live a Christian life.

Heirs of God and Joint Heirs With Christ.
The rewards of following Jesus begin here, continue yonder, and never end. We are the children—sons and daughters—of God. Our Father divides, but does not diminish His estate of glory, grandeur, life eternal and heaven with His children.

LET THE DEAD BURY THEIR DEAD.

“Now is the accepted time,
Now is the day of grace;
Now sinners come without delay,
And seek the Savior’s face.

“Now is the accepted time,
The Savior calls today;
Tomorrow it may be too late—
Then why should you delay!”

*“Follow me; and let the dead bury their
dead.”* Matt. 8:22.

Is this a hard saying? Is the command unreasonable? Are any of the requirements of the Christian religion too severe? Does God ever demand that which man cannot with the utmost propriety give? Let us make a sample of the case before us and see.

A certain man looked on Jesus with favor believing Him to be the Savior, and expressed a desire to follow Him as soon as he could make it convenient to do so; some domestic cares, however, he looked upon as being more important and more in need of his attention at that time than the interests of his soul. "But Jesus said unto him, Follow me; and let the dead bury their dead." His father was not dead literally, else he would have been at home making arrangements for or attending the funeral, but was only aged, infirm and unable to fill his place longer in the business world—therefore he was spoken of as dead. Had the man's desire been granted, he might have died before his father.

The answer of Jesus emphasizes the fact that the most important thing in life is to make peace with God. Many other things are important and need care in their places, which lessons Jesus recognized and taught, but the most important of all is salvation from sin. The fol-

lowing illustrations may help to impress the importance of this matter on our minds:

The harvest season has come. Wheat is ripe. It must be gathered or waste. It must be saved for it represents bread and meat and clothing. It must be saved quickly. All other crops must wait for attention, harvest is here! Important as is the harvest, there is something of more importance than the gathering of ripe wheat.

There is a man hard at work at his desk, in the store, in the office, on the farm. He is working far beyond his strength. He feels it. His friends see it. He must have rest or a breakdown is inevitable. Important as is the rest for the overtaxed laborer, there is something of even more importance for him than that.

There are parents almost on the verge of poverty who manage somehow to send their children off to school. They need them at home. They need their work in order to help support the family. These parents are not striking for shorter hours and higher wages.

They toil from daylight till dark and often far into the night, as long as they have strength to go, in order to keep their children in school, that they may have adequate preparation to meet the duties and responsibilities of life. Important as is the education of children, there is something of more importance for them than that.

And there are some students in college. They excel in their work. They appreciate the value of golden days of opportunity of school life and are making the very best of it. Every recitation period is welcomed and every lesson perfect. They graduate at the head of every class and with honors. Important as is a finished education now-a-days, there is something of still greater importance than that.

There is a homeless family. They have been driven from place to place by reason of their poverty until they are worn out, discouraged and have no place to go. What now? They determine to buy a home of their own. Courage revives. All take heart. The ills of

the past are forgotten. A new day dawns and they begin life anew. No rents to pay now! No danger of being driven from home again! They have a home of their own! Important as it is for every family to have a home, there is something of more importance than that.

There's a sick child! The doctor comes twice a day. He does not know what the outcome will be. The little one may recover, or may not. All is anxiety about the home. Expenses, costs, sacrifices, time, are not counted as against the life of the child. Whatever is needed is secured regardless of price. With tenderest care and deepest anxiety the household watches and awaits results. Important as is the proper care of that child, there is something more important than that.

Hush! Walk quietly! Speak softly! She's dead! Hang crepe on the door. Wire for the relatives. Suspend all business. Weep. She's dead! Mother's gone! We must make arrangements for and have the funeral now. Im-

portant as is the funeral for the dead, there is something of more importance than that, and that is what Jesus meant when He said to the man, "Follow me; and let the dead bury their dead."

No excuse will excuse us before God. He calls. He says now. "Today is the day of salvation." To wait for a convenient time, or until conditions are favorable, or until we are ready or "feel like it," is to stay away from Jesus Christ.

Certainly it is right to gather harvests, educate the young, prepare for the duties and responsibilities of life, buy homes, care for the sick and dying, but above it all and vastly more important than all else combined is our duty to God and our own soul in getting right and keeping right with Him. "Follow me; and let the dead bury their dead."

Duties never conflict. He who seeks "first the kingdom of God and his righteousness" will have all the time necessary to attend to every legitimate duty that comes upon him.

THE SECRET OF SUCCESS.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore
Till moons shall wax and wane no more.

"From north to south the princes meet,
To pay their homage at his feet;
While western empires own their Lord,
And savage tribes attend his word.

"People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name."

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

The desire to succeed touches and influences every phase of secular and religious life. The farmer plows the soil, sows the seed and cultivates the crop, hoping to reap an abundant harvest. The physician desires to relieve suffering humanity to the extent that he may merit the

reputation of a successful physician. Laboring men desire to perform the work committed to their charge in such manner that they may be promoted in position and secure an increase in salary. What is true in this respect among the few classes named is as true among the many which are not mentioned, and this desire among them all is legitimate. A man is unworthy of any position in which he does not endeavor to succeed.

The desire to succeed is as much in evidence in the Church as it is in temporal affairs. The solution of this problem in the Church is simple and the conditions are easily met. "And I, if I be lifted up from the earth, will draw all men unto me." Jesus Christ is the Divine Magnet. Lift Him up and He will draw the world to Himself. But in order to draw the people, He must be lifted up "from the earth."

On the farm He must be lifted higher than the sowing of seeds and the gathering of crops; in the store He must be lifted higher than the

weighing of groceries, measuring of dry goods and counting of moneys; in the home He must be lifted higher than the sweeping of floors, cooking of meals and the washing of clothes; in the school He must be lifted higher than the study and recitation of lessons; and in the church He must be lifted higher than the plane of social entertainment. Everywhere Jesus must be lifted up "from the earth," high and over all.

Once He was lifted up—that was by His enemies; now He must be lifted up by His friends. Once He was lifted up—then He died; now He must be lifted up alive. We must lift Him up in our thoughts, in our desires, in our words, and in our actions; in business and in the church, everywhere, all the time, Jesus Christ must be lifted up "from the earth."

It is not difficult to make a mistake here. It is an easy matter to emphasize in thought and in announcement the new church, the fine organ, the good choir; or in preaching or giving testi-

mony one might unconsciously stress a theory or even an attainment of grace until the hearers lose sight of Jesus in seeing something else. All the things mentioned above may have a tendency to draw, but they will draw to themselves and not to Jesus Christ. "There is no other name under heaven given among men, whereby we must be saved," but the name of Jesus. Eliminate Him and the hope of heaven is blotted out, but lift Him up "from the earth" and He will draw all men unto Himself.

The man who wants wealth may find an "inheritance, incorruptible and undefiled" in Jesus Christ. The man who wants the best and truest of associations may find the "friend that sticketh closer than a brother" in Jesus Christ. The man who wants to succeed in life may find that "whatsoever he doeth shall prosper" in Jesus. The man who wants knowledge may find "that wisdom which cometh from above" in Jesus Christ. The man who is severely tested and sorely tried under the hand of Satan may find "a way of escape" in Jesus Christ.

Jesus is the Savior of the world. Jesus is the Savior of all men—the rich and the poor; the young and the old; the well and the sick—all men. There is a deep hunger in the hearts of men for Jesus Christ. Hold Him up. Give Him and the world a chance. Here is the solution of the problem of reaching the masses. John the Baptist solved that problem out in the wilderness of Judea by holding Him up “whose shoe latchets he was not worthy to unloose,” and when he did it, “all Jerusalem, all Judea, and all the regions round about Jordan” went to see Jesus. Peter solved the same problem on the day of Pentecost by holding Him up whom “they had taken and by wicked hands had crucified and slain.” And seeing Him, three thousand were converted to God in a single day. This is the way to have revivals now. This is the way to get souls converted. This is the way to build up the church. “And I, if I be lifted up from the earth, will draw all men unto me.”

FILLED WITH THE HOLY GHOST.

"Oh Holy, Holy Ghost!
Pervade this soul of mine;
In me renew thy Pentecost,
Reveal thy power divine!"

"And they were all filled with the Holy Ghost."—Acts 2:4; Acts 4:31.

This scripture is significant. It occurs twice in the Bible; that is, the same words are found in two different places as noted above, and each refers to a separate time, place and company of people. This did not happen by chance. God was in it. God put a lesson and a blessing in it for us.

On the morning of the day of Pentecost, the little company in the upper room having waited and consecrated and prayed until the time for

the fulfillment of the promise of the Father had fully come, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." They "tarried" according to the command of the Savior, and the "promise of the Father" was given as a result. Marvelous displays of God's convicting and converting and preserving power followed immediately after the occasion when "they were all filled with the Holy Ghost." The same day about three thousand souls were converted. The next day other thousands were added to the company of believers. The stream of salvation deepened and widened on its onward course. All classes were being reached. Souls were being converted to God. Within a short time "the number of men was about five thousand," who believed in the Lord Jesus Christ.

About three days after Pentecost the vast company of believers met and held an experience and prayer meeting. There were thousands of new converts present and all joined heartily in the service. Great and glorious and unmistakable as the conversion of these new believers had been, occurring as it did under the very shadows of Pentecost, yet God had something more for them, and on the occasion in question "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost."

Several days after, just the same as on the day of Pentecost believers were "filled with the Holy Ghost." And as "one day is with the Lord as a thousand years, and a thousand years as one day," we have Scriptural warrant for believing that today, just the same as on the day of Pentecost, believers are entitled to the "promise of the Father" and may, and will on meeting the conditions required, be "filled with the Holy Ghost." In the sight of God believers to-

day are no further removed from Pentceost, when the Holy Ghost was first given, than was the great company in Acts 4:31 when "they were all filled with the Holy Ghost." It is not the *anno domini*, but the consecrated heart that attracts the Holy Ghost.

In the first instance it was a company of one hundred and twenty, and in the second a company of thousands that were "filled with the Holy Ghost." God's power to cleanse the heart from inbred sin is not limited by numbers. He is ready to bestow this great blessing simultaneously upon a whole family, a whole church, a whole community or a whole city, should all be ready to receive Him at once. On the other hand the Holy Ghost will not be withheld from the individual who hungers and thirsts after righteousness and presents his body a living sacrifice to God. When the conditions are fully met by a single person, or any number of people, then and there, immediately, "suddenly," "they are all filled with the Holy

Ghost." There is no danger of God's power being exhausted on the great company nor of his overlooking the individual in searching for the multitude. He still observes the falling sparrow.

In Acts 2:4 the company receiving the Holy Ghost was made up of leaders, such as the apostles and a few elect women. Their names are not all known, but it is evident that they were a people of stalwart character and capable of leadership anywhere. Because of this fact some may conclude that the gift of the Holy Ghost is for preachers and other leaders in religious work only. It is an easy task to decide that the pastor, the Sunday school superintendent, the class leader and others occupying positions of holy trust should be "filled with the Holy Ghost." But what about the others? Pentecost overflows in the second chapter of the Acts and runs both ways. In Acts 4:31 a company of thousands received their Pentecost. And that company was made up of law-

yers, doctors, merchants, farmers, blacksmiths, carpenters, old men, young men and all other classes. So it is: the gift of the Holy Ghost is as much for the layman as for the minister. "Whosoever will" may have Him.

In the first instance it is evident that all who received the Holy Ghost were old Christians, or men and women who had loved and served and followed Jesus for a comparatively long time and had endured much for his name's sake, especially during the trying days of his arrest and trial and crucifixion. That company of faithful men and women deserved the blessing that God bestowed upon them in the upper room. But what about the many who are young in Christian experience and have never been called upon to suffer great trials for the Master, and yet there is a soul hunger and longing for the Holy Ghost that nothing else can satisfy? Must they wait for years and trials to elapse before they can get what they want and need and should have now? The second text strikes a

death blow to that theory. Here thousands were filled with the Holy Ghost who had been converted but a few days, or a single day or less than a day. Neither the past nor the record of the past, but the present only, has to do with receiving the gift of the Holy Ghost. No matter how old nor how young, nor how long nor how short a time one has been converted to God, the moment the conditions are met the Holy Ghost will be given.

In both the first and the second instance of the text the companies "filled with the Holy Ghost" were made up of believers. That proves that none but believers are eligible to the baptism with the Holy Ghost. Yet there's hope for the sinner and backslider. On condition of repentance and faith God will forgive the sinner and on the same condition he will restore the backslider. Then they are numbered among believers and entitled as believers to the gift of the Holy Ghost.

TAKING THE NAME OF THE LORD IN VAIN.

A charge to keep I have
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill,
O may it all my powers engage,
To do my Master's will.

Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord prepare,
A strict account to give.

Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

—Charles Wesley.

"Thou shalt not take the name of the Lord thy God in vain."—Exodus 20:7.

The third commandment is broken oftener and by more people perhaps than any other. Common swearing is carried on to an alarming extent; on streets, on farms, on roads while at work and while in idleness, all the time and everywhere, men swear. The Lord's name is taken in vain before young people and even in the presence of children. In some instances this may be thoughtlessness and in others it is pure viciousness. Neither is excusable. Both are wrong. He who breaks the third commandment is guilty of sin before God and will be judged and punished accordingly as a transgressor of divine law. There is no way of escape. God Almighty will see that offenders are brought to justice. However, common swearing, useless and sinful as it is, is but one among the many ways in which the third commandment is broken.

All who are baptized are admitted to that holy sacrament "in the name of the Father, and of the Son, and of the Holy Ghost." They have received an outward and visible token in the sight of heaven and earth, and in the presence of God and man, of an inward condition of heart or state of grace which is diametrically opposed to sin in all of its forms and manifestations. The mark of God is upon them. The name of the Holy Trinity is worn by them. An unworthy life after baptism, to say nothing about committing actual sins, is taking the name of the Lord in vain. How much it must grieve God to see one who is bearing His name, with the outward mark of inward purity upon him, wallowing in the muck and mire of sin!

Further: Everyone making a profession of Christianity is known by the church and the world henceforth as "Christian." No matter how wicked he may have been before the profession was made, the whole world forgives and is willing to forget the past and the new life

dates from the day and hour when he professed faith in Jesus Christ. His new name, "Christian," comes from *Christ* and means *Christ-likeness*. The old life with its habits and appetites of sin is gone, and new life—Christ-life—is put on. How careful we should be in wearing the name of our Savior lest we wear it unworthily or in some unguarded moment permit it to become soiled and besmirched with stains of sin! "Thou shalt not take the name of the Lord thy God in vain." The crime is punishable by eternal banishment from the presence of Him whose name has been dragged into the dust.

Again Marriage ceremonies are solemnized "in the name of the Father and of the Son and of the Holy Ghost." In the name of the Holy Trinity the union is consummated and the man and woman step forth as one, in His name, to "love, honor, cherish and keep" until separated by death. How much God is dishonored in di-

voice scandals and how greatly His name is taken in vain!

There may be no divorce but a failure to "love" or "honor" or "cherish" or "keep" "until death" and in that failure God's holy name is taken in vain, His law is broken, and the thunders of Sinai are pealing out the doom of those who transgress the divine law.

DISAPPOINTED SEEKERS.

"O where shall rest be found,
Rest for the weary soul?
'Twere vain the ocean's depths to sound,
Or pierce to either pole.

"The world can never give
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die."

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong, but they look not unto the Holy One of Israel, neither seek the Lord."—Isaiah 31:1.

Man has an inwrought consciousness of a future state. This consciousness has existed through all the ages of the history of the human family. No matter how high the state of civilization, nor how low the depths of barbarism; nor how great the progress in divine life, nor how far removed from God by sin, there is, in all alike, a consciousness of a future state, or a

something that gives assurances that this life does not end all.

This consciousness produces a desire, more or less clearly defined, for preparation for the future state. And this desire produces a worshipful attitude of the heart, and the heart goes out in proportion to the desire to some being, from whom, preparation for the future is sought.

In countries where God is not known, idols are worshipped. Men in their blindness pour out their hearts' affection in a touching manner to objects which have no eyes to see, no ears to hear, no heart to love, no arm to lift and no power to save. But among people where God is known idols are discarded. Light has come. Still all do "not look unto the Holy One of Israel, neither seek the Lord" even in countries where He is known. The desire to get something without earning it or paying for it prevails among many.

Heaven as a goal is desired but the means of obtaining it are not always desirable.

"Some go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." Among those who go to Egypt for help and are trying to get to heaven by "climbing up some other way" are the people who trust in and worship the following things:

Moral uprightness. There are people today who, like the rich young lawyer, expect to get to heaven because they are not guilty of any crimes for which they could be convicted in a civil court. They glory in and boast of their moral uprightness. So did the Scribes and Pharisees. Moral uprightness is all right as far as it goes but the trouble is it does not go far enough.

Theory of God's Goodness. The fact that God is love and that his love is poured out in blessings upon His creation is taken as an evidence that He is too good to punish one of His

children and that all therefore will be saved regardless of the lives they live. They refuse to be awakened and rescued from their burning, sinking ship.

Church Membership. And others feel perfectly secure spiritually because they have membership in some church. They know no change of heart and have no experience in saving faith, and yet expect to be saved simply because they are members of the church.

What a vast company on their way to Egypt for help. What a disappointment they will meet in the end! "Woe to them that go down to Egypt for help!" Woe to them that trust in moral uprightness for help; woe to them that trust in the theory of God's goodness for help; woe to them that trust in church membership and the like for help!

We are the servants of the object we serve. There is no power in any of the objects named above which can forgive sins and cleanse the heart.

THE CONSECRATED LIFE.

“Jesus, I my cross have taken,
All to leave, and follow thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be:
Perish every fond ambition,
All I’ve sought, and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own!

“Let the world despise and leave me,
They have left my Savior too:
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And, while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me;
Show thy face, and all is bright.”

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—Rom. 12:1.

Animals were used in offering sacrifices. An-
(133)

imals thus used were without spot or blemish, the best of the flock. They were slain, placed upon the altar, and consumed by fire. The altar was built of earth and stone, dedicated to God and used for holy purposes. The sacrifice upon it was lifted above and separated from the earth and went up in smoke and flame as an offering to God. The sacrifice, by virtue of being on the altar, God's holy place, was holy.

In his letter to the Roman Christians Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The dispensation has changed. Jesus Christ takes the place of the altar of stone and earth, and man the place of the animal in sacrifices.

Therefore we do not bring animals, but ourselves, as offerings to the Lord. We do not slay animals, but die to sin ourselves. We do not place an animal on an earthen altar as an offering to the Lord, but we present our own bodies

to God on Jesus Christ, the Holy Altar. We do not look for a literal fire to consume material objects brought in service, but for the Holy Ghost and fire from Heaven to go through our soul, purging us from everything that is unholy and displeasing in the sight of God. We do not expect to see earthen altars empty and waiting for other sacrifices, but our own bodies constantly on Jesus Christ, a living sacrifice, with the fires of Pentecost blazing and glowing throughout the entire being, with every word and every act going up to God in acceptable service.

This is in short what Paul meant in his letter to the Roman Christians by exhorting them to present their bodies a living sacrifice to God. His exhortation was not to the Roman Christians only, but to American Christians as well; not to believers who were converted under his personal ministry and were contemporaneous with him exclusively, but to believers in Jesus Christ everywhere and in all ages the same.

The first verse of the twelfth chapter of Romans is an exhortation to a wholesale consecration of the body to God, which implies consecrated hands, feet, eyes, lips, tongues, ears, the whole being. The apostle exhorts us to "present" our bodies to God. In making a present of anything the ownership of the objects presented goes from the presenter to the presentee. In consecration we present—make a present of—our bodies to God. They are then no longer ours, but His; His to occupy; His to control, His to use for His own glory. His right to His presents must not be disputed.

Holy Hands. Our hands are given to God. They belong to Him. They are not ours. Being God's, they are not to touch nor handle anything that is displeasing to Him whose they are. Goodbye forever cards, wine-glasses, tobacco, and voting whiskey tickets! Holy hands "touch not," "handle not" such things.

Holy Feet. Our feet the same as our hands are given to God in consecration, in which act

their ownership passes from us to Him. Holy feet. Steps ordered of the Lord. Feet swift to go on errands of love and mercy and service for their owner. Theatre, circus, dance, saloon, —goodbye; God's feet never turn your ways nor make tracks toward your places of business.

Holy Eyes. The eyes, "the windows of the soul" are not reserved but included when we make a present of our body to God, so they, equally with the hands and feet, become holy as they are the Lord's. They are not to look on sin of any character covetously nor be used for the purpose of reading anything of which God disapproves. Holy eyes feast on holy things, and are quick to see opportunities to do holy service for the King.

Holy Lips and Tongue. "Keep thy tongue from evil and thy lips from speaking guile." "The tongue can no man tame." The only cure for the tongue is to make a present of it to the Lord, putting it under His control and use, which is implied in consecration. A consecra-

tion that does not cover the body including the tongue as well as the other members is not entire. God cannot accept it. The tongue and lips that are God's will speak words of blessing and cheer and comfort and helpfulness, and prayer and praise. Nothing that has the appearance of profanity or lightness or foolishness will fall from the lips that are consecrated to God. Holy lips; a holy tongue.

Holy Ears. Once a man who professed to be holy who confessed that it was very hard for him to live right because he heard many things that were detrimental to Christian meditation and growth in grace. No wonder. He spent much of his time "loafing" on the streets and in company with people who delighted in no other conversations so much as that which was impure. Holy ears must be closed to all manner of conversation that is dishonoring to God, and open wide to all that is pure and holy and honoring to the Master.

Holy Being. The whole being is God's;

heart to be his throne; ears to hear his messages; hands to do his bidding; feet to go on his errands; lips to sing his praises; tongue to tell his love; will to obey his commands; the whole being on Jesus Christ, the Christian's altar; no part of the sacrifice touching the world.

This is Scriptural consecration to God, and when it is deliberately made faith takes hold upon the promises of the word, the Holy Ghost leaps from the skies into the soul, the blood of Jesus Christ is applied to the heart in cleansing, and an inwrought consciousness of being "every whit whole" pervades the whole being.

JESUS FEEDING THE MULTITUDE.

"All things are ready, come,
Come to the supper spread;
Come, rich and poor, old and young,
Come, and be richly fed.

"All things are ready, come,
The invitation's given,
Through Him who now in glory sits,
At God's right hand in heaven.

"All things are ready, come,
The door is open wide;
O feast upon the love of God
For Christ, his Son, has died.

"All things are ready, come,
Tomorrow may not be;
O sinner, come, the Savior waits,
This hour to welcome thee."

"They need not depart."—Matt. 14:16.

Jesus and His disciples were in a desert place.
The day was far spent. Night was at hand. A
company of five thousand men, besides women
and children, all of whom were hungry, sur-

rounded them. In all the company there were but five loaves of bread and two small fishes, and it was some distance to stores where supplies and provisions could be purchased.

The gathering of the multitude in the desert brought with it a responsibility which Jesus and His disciples had to meet. And even so, the gathering of people in our Sunday schools, prayer meetings, missions and at our regular church services brings a responsibility which the leaders in charge must face.

The disciples, seeing the dilemma in which they were placed, feeling the responsibility which the gathering multitude had brought, and being solicitous for the temporal, as well as the spiritual welfare of the people about them, suggested to Jesus, as it appeared to them, the only plausible solution of the difficult problem: "Send the multitude away, that they may go into the villages and buy for themselves victuals." The suggestion of the disciples carried with it the thought of

Delay. It would take time to go to the villages.

Obtaining elsewhere what was needed there. "There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?" "Send them away."

Difficult personal effort. It would have been no light task for hungry people to go over the hills and through the valleys in the darkness of the night hunting for something to eat.

"But Jesus said unto them, They need not depart; give ye them to eat." The mission of Jesus was not to add weight to burdens on the hearts of the people, nor pain to the sufferings of the afflicted. Then was the time, and there was the place for the hungry to be fed. "They need not depart." They did not depart. They were fed. They were filled. There was enough and to spare. "And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men,

besides women and children." Jesus did it, and He is as ready to save now as He was to feed the hungry multitude then. He is here now. "Today is the day of salvation." Delay is dangerous. Delay carries with it the possibility of losing the soul.

But notice: Before the hungry multitude could be fed there was something for every one in the great company to do, and that was to obey the command of Him who alone could feed them. His command was reasonable, easy to comply with, quickly obeyed, and they were fed. It was: "Sit down on the grass." Before the sinner can be saved or the backslider reclaimed, each for himself must obey the command of God. "I am the door." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "Neither is there salvation in any other: for there is none other name given under heaven among men, whereby we must be saved."

FELLOWSHIP WITH JESUS.

O Thou in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all!

Where dost thou, dear Shepherd, resort with thy
sheep,
To feed them in pastures of love?
Say, why in the valley of death should I weep,
Or alone in this wilderness rove?

Dear Shepherd, I hear and will follow thy call;
I know the sweet sound of thy voice,
Restore and defend me, for thou art my all,
And in thee I will ever rejoice.

—J. Swain.

The soul alone, like a neglected harp,
Grows out of tune, and needs a hand divine;
Dwell Thou within it, tune and touch the chords,
Till every note and string shall answer thine.

Abide in me! there have been moments pure
When I have seen thy face and felt thy power.
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

There were but seasons beautiful and rare;
Abide in me, and they shall ever be!
Fulfill at once Thy precept and my prayer
Come and abide in me and I in Thee.

—Harriett Beecher Stowe.

“Lo, I am with you alway, even unto the end of the world.”—Matt. 28:20.

These were gracious words to the apostles. Some three years prior to the time when Jesus uttered them the disciples, at His call, left their all in order to follow Him. Just what they expected as a result may be a little uncertain now; but the fact that they followed Him remains, and that fact is worthy of consideration. Where He went, they went; as He fared, they fared; His friends were their friends, and His enemies were their enemies also. They followed Jesus literally.

But there came a time when He was taken from them. Wicked hands were laid upon Him. He was mocked, scourged, crucified and

buried. Poor apostles. Where were they? What were their thoughts? Their Leader, He for whom they had given up all, was dead and in His grave! But what was the grave or the bonds of death to Him who has "all power in heaven and in earth?"

The grave opened. He came forth as He said. The night was passed. Morning dawned, and the light of an endless day scattered the gloom. He appeared to His apostles. He talked with them. He breathed on them. Death had not separated Him from them, but brought Him nearer to them. He called them by name. It was Jesus! He loved his apostles. He knew the darkness, the gloom and the doubt through which they had passed because of His absence, and now He assures them, "Lo, I am with you alway, even unto the end of the world." Gracious words!

These words were spoken as much for the Christians of the twentieth century as they were for the apostles on whose ears they fell. They

were theirs then. They are ours now. They suggest—

Personal Acquaintance. He knows us. We know Him. Personal acquaintance with Him began when the Holy Spirit convicted us of sin and we sought the Lord with the whole heart and found Him, to the joy of the soul. It was Jesus whose power wrought the change in the heart. How lovely He was! How inadequate the power of human words to express the joys of the heart! Getting acquainted with Jesus! How humble we felt in His holy presence! How exalted we felt in being permitted to form personal acquaintance with Jesus Christ! Sweet and precious as was the beginning, the sweetness and preciousness have deepened as the time of our acquaintance lengthened. It is a great blessing to be acquainted with good men, but a greater blessing to be acquainted with Him whose power enables them to be good.

Personal Companionship. By adoption we

become "heirs of God and joint heirs with Jesus Christ." The riches, the glories, the joys, the heaven, the life that are His are ours also. And in this close and holy relationship we are companions—"Jesus and I." Through the day and through the night; in hours of joy and pain; at home and abroad; in life and in death, all the time, everywhere, He is with us. "Lo, I am with you alway, even unto the end of the world."

Personal Conversation. Jesus talks with us and permits us to talk with Him. The Bible is His Word. The Holy Spirit lights the page and anoints the eye and we behold wondrous things in His Word. There are His commands, His promises, His blessings, His answers to all questions. We talk to Him in prayer. He hears. He answers. The ears of the soul hear the voice of the Spirit. How sweet and how blessed the privilege of talking with Jesus. A talk with a good man is a coveted privilege. How much greater the privilege of

personally communing with Jesus, and that too all the time, for He says, "Lo, I am with you alway, even unto the end of the world."

Mutual Confidence. God has confidence in His children. Even after the race had fallen He believed that if it were possible for man to be saved he would repent, come back, recover and retain his lost estate, and so He opened the way for man's salvation through Jesus Christ. He has confidence in the repentant sinner and pardons his sins. He has confidence sufficient in His children to make them co-workers with Himself in bringing the lost to the Savior. He has confidence sufficient in His children to trust them with His grace, His power, His love, His likeness, and the name and spirit of His Son. "And this is the confidence we have in Him, that, if we ask anything according to His will, He heareth us." Our confidence in Him was never misplaced. In every good thing He has more than met our fondest anticipations, and so we go on with the bond of union—mutual con-

fidence between God and His children—ever increasing and strengthening.

Mutual Interest. God is interested in us and we are interested in Him. Interest begets interest. His dealings with us are a long record of His love for, His kindness to, His long-suffering toward, and His interest in us as His children. He has an interest in what we are and in all we think and do and say. He who does not permit a sparrow to fall to the ground without His notice, and knows the number of hairs upon our heads, will never cease to be interested in His children. He is interested in our temporal as well as in our spiritual affairs. And we likewise are interested in our Father, His work, His cause everywhere, and everything that adds glory to His holy name.

Mutual Helpfulness. God needs us and we need Him; He helps us and we help Him. All that the soul needs is found in Jesus Christ and given freely to all who trust Him fully. He forgives, cleanses, and keeps us by His own pow-

er, and then in turn we let our light shine, we are witnesses for Him, we fast, we pray, we invite sinners to Jesus, and are living examples before the world of the transforming power of God's grace in the heart. He helps us. We help Him. In mutual helpfulness our weakness is lost in His strength, and with Paul we are enabled to say, "I can do all things through Christ which strengtheneth me." And this holy fellowship with Jesus Christ continues. "Lo, I am with you alway, even to the end of the world."

THE CROSS AND THE CROSSES.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts.

“There they crucified him, and the malefactors, one on the right hand, and the other on the left.”—Luke 23:33.

The day on which Jesus was crucified represents in some senses the period of time embraced in an individual life. The cross, and the crosses, have their significance.

Publicity. The cross was planted in a public place,—just outside the city wall, on Mount Calvary, near the main thoroughfare leading to the Jordan and regions north, south and east. Its position there was not by accident. An unseen, but never erring hand directed events. The position of the cross was so public that it met the full gaze of all classes that day. The friends and enemies of Jesus saw his cross; the indifferent, the curious, the blasphemous and murderous mob, his apostles, his mother, all alike, saw the cross; the multitudes going into and coming out of the city on social, business and religious errands, all saw the cross of Jesus; no matter as to their thought concerning Him or His cross, and no matter whether or not they desired to see it, the cross stood before their eyes. It could not be covered from their view. They could not go around it. They were compelled to see the Cross of Jesus Christ.

How significant today! The cross of Jesus is before our eyes. No matter what we desire,

what we do, what we say, where we go, nor what we are, the cross of Jesus is before us. It is everywhere, and more prominent than anything else. Whether we believe in it or not; whether we want to believe in it or not; and no matter as to our business and social relations or moral conditions, the cross of Jesus Christ is before us.

Central Position. The cross of Jesus was not only planted in a public place, but it was given a central position in that public place. The cross stood in the center of the top of the hill, was the center of the three crosses, the center around which the multitude of both friends and enemies of Jesus thronged, and the center of all attractions on that memorable day. Did this happen by chance? Far from it. The cross of Jesus stands today in the center of the world's joy and sorrow, wealth and poverty, strength and weakness, and brightest day and darkest night. The cross is everywhere and the center of everything.

Stationary. The cross of Jesus occupied a

fixed position. The multitudes came and went; the hours of the day wore away; the sun was darkened and the earth shaken; the people were in great confusion; some mocked and some prayed; some rejoiced and some wept, but in the midst of all, the cross of Jesus stood fixed. No change of scene or condition, crying or laughing, darkness or light, life or death, on or about the cross had any effect upon its position. Where it was planted in the morning it stood in the evening.

The relation of the cross to our destiny is fixed. Empires rise and fall, races of man become extinct, histories are re-written and enlarged, creeds are revised, opinions change, but the cross of Jesus Christ abides. Where it stood in the days when our parents were converted, it stands now; and where it stood in the days of the Wesleys, Whitefield, Luther, Knox and others, it stands today; and where it stood on the day of Pentecost, it stands today.

WASTED HIS SUBSTANCE.

"Show pity, Lord, O Lord, forgive;
Let a repenting rebel live:
Are not thy mercies large and free?
May not a sinner trust in thee?"

"My crimes are great, but don't surpass
The power and glory of thy grace,
Great God, thy nature hath no bound,
So let thy pardoning love be found.

"O wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offenses pain my eyes."

"Wasted his substance."—Luke 15:13.

The parable of the prodigal son is familiar. It will not be rehearsed here. But slight reference will be made to the prodigal or his career further than the mention of the fact that he had

a good home, indulgent father, plenty of money and favorable opportunities to make a man of himself. Tiring of good things he demanded and secured his legal part of the estate and went into a far country and there "wasted his substance."

Behold him now! Money gone, home forsaken, father rejected, friends deserted, supply of bread exhausted and clothes torn to tatters. He is in want, living with hogs and stealing their food in order to keep from starving to death, all because he "wasted his substance." He was in a deplorable condition, but there are cases equally as deplorable among us now as his was then.

Abuse of Wealth. A man who had an elegant home, good clothes, rich viands, and all the modern comforts and conveniences about him, tired of his abundance and ease and began to "waste his substance" in drinking, gambling and other forms of "riotous living." The sad story is quickly told. His family moved into a smaller house on a back street; then into another

er still smaller and further away, and then into a dirty, smoky hut.

Think for a moment what this man and his family were and what they are; what they had and what they have, to eat, to wear. The answer for all this degradation and misery and shame is found in three little words; "wasted his substance." But there is a darker picture than that to fall upon the screen.

Abuse of Friends. There is a young man in business. His opportunities have been good and he improved them well. He has character, ability, is worthy and succeeds. He makes friends, men who know him, men who trust him, men who confide in him and men who stand ready to help him to the equal extent of his need and their ability.

The curtain drops. A brief space of time flies by. We see the young man again, but where is he and what is he now? Dirty, ragged, homeless, penniless, dejected, hungry, friendless. The long sad story of his pitiful fall is

told in a few words, he "wasted his substance" of friendship; he abused and misused the confidence of his friends and is now reaping what he has sown. But there is a darker picture yet.

Abuse of Position. There is a young man who holds a responsible position with a well known leading commercial establishment; his integrity is above suspicion, his services are invaluable; he handles millions of money annually for the firm and every cent is safe. In recognition of his competency and honesty his salary, already large, is increased at the beginning of every quarter of the calendar year. What next? "Some day that young man will be president of the firm" is the word on many a tongue while everything in sight justifies such expectation.

But hark! Sleep for a night. Rise up early and look for the young man. Where is he now? His former position is occupied by another while he has gone with the brand of dishonesty stamped indelibly upon him. What is

the matter? The same old story; he "wasted his substance" of integrity, abused his position of trust and has been turned out a beggar. Pitiful plight; no money, no position, no position open, no position to open because of his record. Yet there is something worse than that.

Abuse of Health. There is a man of symmetrical physique and perfect health. He has never had a touch of headache, neuralgia, rheumatism, nor any other disease. From his infancy his health has been perfect. His face is red, his muscles are strong, his appetite is faultless, he is a giant.

But hold. Close your eyes for a little while and then look at him again. Pale, emaciated, thin, no appetite, full of disease, racked with pain, no strength, perfectly helpless. Why this great change in so short a time? He "wasted his substance" of health by abuses, dissipations, sowing the seeds of disease through his system, which sprung up, grew rapidly and produced an abundant harvest of physical devastation. Aw-

ful condition, his. But there's something even worse.

Abuse of Mind. Behold that man. He has gone through the academy, the college, the university and always stood at the head of his classes, graduating with highest honors. He spent several years abroad in study also. Being a diligent student from his youth, his mind is well stored with useful information. He is mentally equipped to fill with credit any position within the gift of man.

But alas! Now look at him again. That brilliant mind has become clouded; reason has flown; and he is confined and kept under control by arms of steel. Why this fearful affliction? Why this unspeakably great calamity? The answer is the same—"he wasted his substance" of mentality by abuse, filling it with thoughts and meditations and desires which fevered his brain and dethroned his reason, leaving him a mental wreck. Could anything be worse? Let us see.

Abuse of Liberty. There is a man like other law-abiding citizens, who enjoys his liberty—has never known anything else but liberty.

But wait. The scene has changed, and the free man has become a prisoner, a convict. There he is in stripes, under guard, hard at work and with no liberty. And why? He “wasted his substance” of liberty by abusing his freedom. Being at liberty he chose to violate the laws which made him free and guarantee protection, and is now paying the penalty required of criminals. “Whatsoever a man soweth that shall he also reap.”

We look with pitying eye and heart moved with sympathy on men who are paying the penalties for having broken the laws of sobriety, friendship, health, and integrity, but are there not all about us those who are “wasting their substance” of opportunity to make peace with God, refusing God’s offers of mercy and hastening on towards eternal night?

OBTAINING AND RETAINING SAL- VATION.

"There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain;

'Tis not where kindred souls abound,
Though that is almost heaven,
But where I first my Savior found
And felt my sins forgiven.

"Hard was my toil to reach the shore,
Long tossed upon the ocean;
Above me was the thunder's roar,
Beneath, the wave's commotions.

"Darkly the pall of night was thrown
Around me faint with terror;
In that dark hour, how did my groans
Ascend for years of error,

"Sinking and panting as for breath
I knew not help was near me;
I cried, 'O save me, Lord, from death,
Immortal Jesus, hear me!'

"Then quick as thought I felt him mine,
My Savior stood before me.
I saw his brightness 'round me shine
And shouted, 'Glory! Glory!'

"O sacred hour, O, hallowed spot!
Where love divine first found me;
Wherever falls my distant lot
My heart shall linger round thee;

"And when from earth I rise to soar
Up to my home in heaven
Down will I cast my eyes once more
Where I was first forgiven."

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—Col. 2:6.

This verse of Scripture calls for a retrospection of the time, place and conditions under which we were converted to God. It is not difficult to recall these important events by one in whose life they have taken place. As sudden, glorious and powerful as was the change at the time it was wrought in the heart by the Holy Spirit, the further we are removed from it by

years and experiences in grace, the deeper and more indelibly it is impressed upon our minds. In memory we never get further from conversion than yesterday, while the blessedness of it intensifies today. While memory lasts the day, the hour, the place and the conditions under which we found the Lord Jesus Christ will be fresh in our minds.

Paul's purpose in calling for this retrospection is stated definitely, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." As—in the same manner—we received him then we are to walk—live—in him now. The Holy Spirit is retained in the heart under the same conditions that he was obtained in the beginning of the Christian life. This little verse offers security against backsliding. In walking according to its teachings we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," being "preserved blameless" and "kept unspotted from the world."

The value of the retrospection of the text is

that we can tell by the review whether or not we are living up to the requirements which are upon us, and if not, the cause of the failure can be determined and by the grace of God removed. We found him

In Humility. When convicted by the Holy Spirit; when the eyes of our consciousness were opened to the danger to which we were exposed; a vivid realization of certain doom pervading our entire being; knowing that nothing but God Almighty's power could save our soul from hell, we became humble. We went down into the depths of humility feeling that the lowest attitude of spirit was too exalted for us because we had broken the laws of God and justly deserved banishment from his presence forever and ever. In that condition of humility before God, when all the other conditions of salvation were met, we found Jesus Christ. "As ye have therefore received Christ Jesus the Lord (in humility) so walk ye in him." The Christian life is a life of humility. "For whosoever exalteth himself shall

be abased; and he that humbleth himself shall be exalted." We found him

In Fully Surrendering to God. When fully awakened by the Holy Spirit and pungently convicted of sin, knowing that there was no way of escape from perdition, but through Jesus Christ, and knowing further that the condition on which God could accept us and pardon our sins was a full surrender to him, it did not take long to make up the mind what to do; to accept God meant heaven; to reject Him meant hell; and nothing in all the world was plainer than that awful fact. God was ready to save. Jesus Christ was passing by. All things were ready. In that supreme moment, the soul's eternal destiny quivering in the balance of decision, the heart went out to God in conscious surrender, fittingly expressed in these lines:

"Here I give my all to thee,
Friends and time and earthly store;
Soul and body thine to be,
Wholly thine forevermore."

Then and there, suddenly, in the twinkling of an eye, the change was wrought; our sins were pardoned and we were saved in Jesus Christ! In order to keep the salvation which God gave us then we are required to walk in Jesus now (in full surrender to God) as we found Him then. We found Him

By Giving Up All Sin. Before our sins were pardoned we surrendered them all. God never forgives a sinner until he turns from and gives up all of his sins. No drunkard can be saved while he harbors a desire for a single drink. No swearer can be saved who expects to swear again, though it may be but a single oath. No man, no matter what his habits of sin may be, can be forgiven until he surrenders them. Some people vainly think that a Christian cannot live without committing sins. The fact is that no one ever became a Christian who did not quit sinning before becoming a Christian. God requires it. We must accept his conditions of salvation or we are lost. "As ye have there-

fore received Christ Jesus the Lord (in giving up all sin) so walk ye in Him." We retain Him on the same conditions that we received Him. We found Him in

Obedience to God. In a deep, conscious state of loving obedience to God we were converted. "Thy will, not mine, be done," was the keynote which first sounded the strains of joy in our soul. We were willing to go anywhere, carry any message, do any service, and be anything at the command of the Lord. "As ye have therefore received Christ Jesus the Lord (in obedience) so walk ye in Him." We received Him

In Prayer. While in a state of conviction, fully surrendering to God, with a spirit of obedience, we prayed for forgiveness. The soul cried out with longings and groanings which could not be uttered in words, for a new heart. We were not afraid nor ashamed nor too timid to pray. We had something to pray for. The tongues of the flames of perdition were reaching and leaping towards our soul. There was but

one way of escape; one arm to save; one door of mercy, and that was **Jesus Christ**. In prayer we received Him. "As ye have therefore received Christ Jesus the Lord (in prayer) so walk ye in Him." The Christian life is a life of prayer. The prayer that brought Jesus into the heart will keep Him there. We found Jesus

In Faith. After all the other conditions of salvation were met our conversion depended upon faith. It is impossible to have faith in God for the forgiveness of sins until the conditions of salvation have been met. No man while in the act of committing sin can exercise faith in God for the forgiveness of his sins. Faith for pardon must be preceded by convictions, repentance and surrender to God. When the way is clear, somehow there arises a heart consciousness of nearness to the Savior and of His willingness to save; an inwrought knowledge that there is nothing between the soul and God; sins all surrendered; the whole life willingly submitted to God; and then—far quicker than thought—faith

grasps the Promiser of pardon and claims a new heart! It is done! Weeping endured for the night, but joy came with the morning. Faith was the key which unlocked the gate which sin had barred. "As ye have therefore received Christ Jesus the Lord (in faith) so walk ye in Him." The Christian life is a life of faith, "Without faith it is impossible to please God." Precisely as we were saved by faith we are kept saved by faith.

THE CHURCH OF THE THESSALONIANS.

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught,
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still tis God's hand that leadeth me.

"Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me!

"And when my task on earth is done,
When, by thy grace, the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me."

"The very God of peace sanctify you wholly."—1 Thess. 5:23.

Much benefit may be derived from a careful study of the church at Thessalonica, as outlined by Paul in his First Letter to the Thessalonians, as follows:

The Establishment of the Church.

The Condition of the Church.

The Further Need of the Church.

In the study of this epistle keep the fact of its inspiration in the mind. "Holy men of God spake as they were moved by the Holy Ghost." The Word of God and not of Paul was recorded. Furthermore it must be accepted just as God gave it, without either additions or subtractions, for "If any man shall add unto these things God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the prophecy of this book God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book."

I.

The former condition of the people of whom the Thessalonian Church was composed is given in First Thessalonians one and nine, "Ye turned to God from idols." They were idolaters.

Twenty years after the day of Pentecost Paul and Silas visited the city of Thessalonica on their evangelistic tour, and held a three weeks' revival. "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." His preaching had immediate effect upon the hearts and lives of the people.

During the preaching of Paul "some of them (the Jews) believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude and of the chief women not a few!" Idolatrous worship was abandoned, the pardon of sins was earnestly sought and found, and many became followers of God. A society called "The Church of the Thessalonians" was

formed, and Paul and Silas departed from the city.

II.

About one year after the establishment of the Church of the Thessalonians, Paul, inspired by the Holy Ghost, wrote them a letter in which the following facts concerning the condition of the church were made known:

Not one of the converts had backslidden. Paul says of them: "Ye are all the children of light." What a remarkable revival that must have been! How lasting in its results! The same kind of a life that Paul lived and the same kind of preaching which he did is as effective and lasting in its results now as it was then.

The church was abiding "in God the Father and in the Lord Jesus Christ." There was no wandering away from God, because they were abiding in him.

The endearing name of "brethren" is applied to the church more than a dozen times in the five short chapters of this epistle. The Lord

does not call sinners nor backsliders by this family name. It is only used in speaking of his own people. A church of "brethren beloved," "children of light," and "abiding in the Lord Jesus Christ," was the Church of the Thessalonians.

It was a church of brotherly love. No evil speaking, no fault-finding, no hatred, no malice, nor any such thing. Had any wrong existed in this church, God, through his servant Paul, would have severely rebuked it, as He did in other churches. It was a "glorious church."

Among its other commendable features, it is worthy to note that the Church of the Thessalonians was a useful church—a church unsurpassed perhaps in all the Christian world for its godliness and influence for good. The record of it is this: "Ye were ensamples to all that believe in Macedonia and Achia; also in every place your faith to Godward is spread abroad; so that we need not to speak anything."

Can an equal record of faithfulness to God be found in any other church?

III.

The church needed to be established and perfected in faith. Paul prayed "exceedingly night and day" that he might be able to visit them again and perfect that which was lacking in their faith. Timotheus was sent unto them that he might establish and comfort them concerning their faith. As remarkable as was the revival; as far-reaching as it was in its effects; as powerful as was the work of grace wrought in the hearts of the people, still they were not established nor perfected in faith. A second work of grace was necessary for the accomplishment of this special work.

The church needed to be established "unblameable in holiness." They had been converted and grown in grace for a whole year without backsliding, and yet the church was not established in holiness.

The work of grace which wrought pardon and was sufficient to cause faithful living throughout the church, was not the completion

but the beginning of the work to be done in their hearts by the Holy Spirit. Another work of grace wrought by the Holy Spirit was necessary for their establishment in holiness. Regeneration and establishment are two different things, and require two distinct works of grace, each wrought by the Holy Spirit in answer to the prayer of faith.

The church needed to be sanctified wholly. "This is the will of God, even your sanctification." And Paul prayed: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

THE PRAYER OF JESUS.

“Stand up, stand up for Jesus,
Stand in his strength alone;
The arm of flesh will fail you;
Ye dare not trust your own:
Put on the gospel armour,
Each piece put on with prayer;
Where duty calls, or danger,
Be never wanting there.

“Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor’s song,
To him that overcometh,
A crown of life shall be;
He with the King of glory,
Shall reign eternally.”

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.”—St. John 17:15.

(183)

At times some of God's people become a little discouraged. Many efforts put forth for good appear almost fruitless, while wickedness abounds. Their hearts are made sad, and, like Elijah under the juniper tree, desire to be taken out of the world. Those who have been long afflicted, and parents whose children are ungodly are most apt to feel this way, but they are not the only ones. Remember the prayer of Jesus who is personally acquainted with every life just as it is. As long as the Lord permits one of His children to stay in this world He has a mission for that one to fill. "Thy will be done," not "my will be done," is the Christian's prayer. In the world, kept from the evil of the world, is the where and how of the Christian life. God wants this for three reasons, as follows:

That each Christian may be a living testimony of his saving power. Here where wickedness separates men from God and where many are so blinded by Satan that they think there is no salvation for them, God has use for His people.

He wants them to be living monuments of the fact that He can save to the uttermost, all who come unto Him by faith.

That every Christian may be a living witness to the fact that God can keep his people from the evil of the world. Here where there is so much backsliding, so much mixing up and mingling with the wrong, so much unfaithfulness, God wants every one of His children to stand, baptized with the Holy Ghost, a living witness before the world that God is able to "preserve blameless" and "keep unspotted from the world."

That each Christian may be a laborer together with God helping to rescue the perishing and care for the dying. It is through Christians that the Holy Spirit reaches, convicts, and saves. Here, not there, God wants His people now.

"Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass."

JESUS AND PETER.

Forever here my rest shall be,
Close to thy bleeding side;
This all my hope, and all my plea,
"For me the Savior died."

My dying Savior, and my God,
Fountain for guilt and sin,
Sprinkle me ever with thy blood
And cleanse and keep me clean.

Wash me, and make me thus thine own;
Wash me, and mine thou art;
Wash me, but not my feet alone,
My hands, my head, my heart.

The atonement of thy blood apply,
Till faith to sight improve;
Till hope in full fruition die,
And all my soul be love.

—Charles Wesley.

"If I wash thee not, thou hast no part with me."—John 13:8.

(187)

Just before going to the Garden of Gethsemane, late on Thursday night before His crucifixion on Friday afternoon, and while with His apostles for the last time, Jesus taught His disciples a practical lesson in humility. He rose from supper, took a basin of water and a towel and passed around the room washing their feet and drying them with the towel. The Lord of all made Himself the servant of all. Peter objected—"Thou shalt never wash my feet." "If I wash thee not," was the Master's reply to Peter, as He continued His work, "Thou hast no part with me." A word or even a look from Jesus was enough for Peter. "Lord, not my feet only, but my hands and my head," was his immediate reply. And Jesus washed Peter's feet.

This incident contains many valuable thoughts and teaches many important lessons, among which are:

Personal contact with Jesus necessary. One may see His miracles, hear His voice, and yet

have no part with Him. The heart must be washed, the soul cleansed, old things must pass away and all things must become new. And this work must be wrought in the heart by Jesus Christ. It cannot be delegated to any other. "If I wash thee not, thou hast no part with me." Personal contact. "I" "thee." Jesus and Peter.

Yielding to Jesus necessary. At first Peter objected to the purposes of Jesus, but quickly yielded. How much that yielding meant to Peter. He was washed and has ever since had part with Jesus. Herein is the secret of obtaining pardon, cleansing, sustaining grace and heaven—yielding to Jesus. "Lord, not my feet only, but also my hands and my head."

Saving grace necessary to partnership with God. "If I wash thee not, thou hast no part with me." The work of salvation is the consummation of two co-operative agencies—human and divine. God makes His people co-workers with Him in winning souls to Jesus Christ. Man's part is to go, preach, testify, wit-

ness, pray, invite, live pure, be an example; and God's part is to pardon, cleanse, keep and use. In order to have part with Jesus in His work of saving souls, the highest privilege ever committed to man, our souls must first be washed in His precious blood.

In order to have part with Jesus in His grace, His peace, His love, His power, and His resurrection, and further, part with Him in the glories and treasures of heaven, His blood must first be applied to our hearts. "If I wash thee not, thou hast no part with me." Without this washing we may claim to be doing many great things in the Lord's service, and even claim rich treasures in heaven, but the sentence hangs over us continually, "I never knew you; depart from Me ye that work iniquity."

HUMAN AGENCY IN REVIVALS.

“Go, labor on; spend and be spent,
Thy joy to do the Father’s will;
It is the way the Master went;
Should not the servant tread it still?

“Toil on, faint not; keep watch, and pray,
Be wise the erring soul to win;
Go forth into the world’s highway;
Compel the wanderer to come in.”

“We are laborers together with God.”—1
Cor. 3:8.

The word revival in the evangelical sense of the term means an occasion when the Holy Spirit, sent of the Father in answer to fervent, effectual prayer of a spiritually awakened company of believers or a believer, moves upon hearts, stirring up the indifferent, convicting sin-

ners, opening the eyes of the spiritually blind; and enables Christians to offer the prayer of faith, sinners to repent, penitents to believe, believers to consecrate themselves to God, resulting in conversions, reclamations and the baptism with the Holy Ghost upon believers.

A revival is the result of two agencies working harmoniously together, namely, human and Divine with which co-operation a revival is inevitable, but without which one is impossible. The work of the Holy Spirit, the Divine agent in a revival, is outlined above. "No man can come to Me, except the Father which hath sent Me draw him." The Holy Spirit's place and work in a revival cannot be substituted by eloquence, music, advertising, new methods of work nor anything else. "Christ is all, and in all." "And I, if I be lifted up from the earth, will draw all men unto Me."

All human effort to produce a revival without the presence and work of the Holy Spirit will fail.

Being "laborers together with God," we must not lose sight of the fact that there is a human as well as a divine work necessary to be done in order to bring about revival conditions. The word must be preached, prevailing prayer must be offered, testimony of God's saving power must be given, God's preserving grace must be exemplified in holy living, sinners must be warned of the judgment and invited to Jesus Christ, all of which is man's part of the revival work, and must be done by him or there can be no revival. "Ye are my witnesses." "Preach the word." "Pray without ceasing." "By the space of three years I ceased not to warn every one night and day with tears."

The place of the beginning of a revival is in the Church, God's chosen body of people on earth. When pastor and people get a vision of the worth of souls; what it cost heaven to redeem the lost; what it meant to Jesus Christ in sacrifice and suffering to make it possible for a soul to be saved, revival fire will begin to glow. As

the vision brightens, the desire for the salvation of the lost deepens until it becomes a longing, yearning, burning desire of the soul to see lost men converted to God. Such desire in pastor and people cannot be idle nor silent, but will manifest itself in prayers and tears and entreaties and faith for the lost, the genuineness and effectualness of which, under the direction of the Holy Spirit, cannot be denied, disputed nor withstood.

All Christian workers should be soul-winners; that is the mission of the church. Pastor and people alike must be winners of souls. To save souls only during special services conducted by an evangelist is a mistake. One plants, another waters, each having his gift, but all must save souls.

A revival is not only possible, but inevitable in every church whose pastor and people cooperate with God in efforts to save the lost. The following plan for a local church is suggestive:

Let the church gather for prayer, consulta-

tion, and the outlining of plans for effective co-operation to win the lost to the Savior. Appoint an hour of prayer daily to be observed by the united church. Then prepare lists of names of a dozen or more for every member of the church. Let the lists be headed by names of those who are nearest by family, social and business ties, and then daily at the hour designated let the pastor, fathers, mothers, teachers, brothers, sisters, children all who have lists meet at the throne, on their knees, in prayer to God for the unsaved, pleading with Him for each personally by name whose names appear on the list.

Also prayer circles or companies may be formed to good advantage among classes, such as young men, young ladies, business men, professional men, mothers, modeled after the plan outlined above. Neighborhood, or cottage prayer meetings may be made a very helpful feature of the revival work also.

In all cases let the list of names be kept in the

Bible and read over daily. At the top of list mark plainly with blue pencil the hour set apart for daily prayer, and at bottom of list put a few such references as Matt. 18:19, 20; Matt. 7:7; 1 John 3:22. Make no public announcement of nor reference to the prayer lists. Let this part of the work be known among ourselves and to God alone.

Let it be remembered further that no plan no matter how good it may be, will work itself. Let pastor and people feel individually that they are responsible before Almighty God for the salvation of the souls in question.

With adequate preparation before a series of meetings begin, a revival is as natural as is harvest after seed-time and due season. God lives and reigns. Any church may have a revival on terms of "working together with God."

THE LIMITLESS PROMISE.

I heard the voice of Jesus say,
 "Come unto me and rest;
Lay down, thou weary one, lay down
 Thy head upon my breast!"

I came to Jesus as I was,
 Weary, and worn, and sad:
I found in him a resting-place,
 And he hath made me glad.

I heard the voice of Jesus say,
 "Behold I freely give
The living water; thirsty one,
 Stoop down, and drink, and live!"

I came to Jesus, and I drank
 Of that life-giving stream;
My thirst was quenched, my soul revived,
 And now I live in him.

I heard the voice of Jesus say,
 "I am this dark world's Light;
Look unto me, thy morn shall rise
 And all thy day be bright!"

I looked to Jesus, and I found
In him my Star, my Sun;
And in that life of light I'll walk,
Till all my journey's done.

—Horatius Bonar.

"Him that cometh to me, I will in no wise cast out."—John 6:37.

The life of Jesus on earth was a literal fulfilment of the limitless promise, "Him that cometh to Me I will in no wise cast out."

Out in the desert, far away from food and near the close of day, a company of five thousand men, besides women and children, all of whom were hungry, came to Jesus. His disciples urged him to send them away while it was yet day so that they might have time to go and buy for themselves victuals, but Jesus never turns the hungry away. He said: "They need not depart." Then according to his command the multitude was seated, the five loaves and two fishes were brought to Him; He offered thanks and gave of the bread and fish to the disciples

and the disciples to the multitude until all had eaten and were filled. No man left the table hungry that day. Jesus Christ fed the hungry multitude then, and says to us now, "Him that cometh to Me, I will in no wise cast out."

The blind came to Jesus for sight. They sat in darkness and begged. Life was one long, dreary, dark night. No hope of light. What an affliction! What misery! Darkness, continued darkness, begging, death! But sin has made no shadow too deep for the light of salvation to penetrate. Jesus came along, and while they could not see Him, somehow they felt His holy presence. Seeing their condition, knowing their need and hearing their cries for help, with a word or touch Jesus opened their eyes. They came to Him in darkness, but went away in light. And again His promise, "Him that cometh to me, I will in no wise cast out," was verified.

And there were the poor lepers, separated by law from home and loved ones, never to return,

doomed to spend their lives with people afflicted like themselves; a hopeless future; nothing to expect but affliction and death. But Jesus passed that way. He always knows where needy sufferers are. While they were forbidden to touch, or even to come near to Him, they could cry for help and He heard their cry and healed them of their leprosy! And again His promise, His limitless promise was fulfilled.

The woman of Syrophenicia came to Jesus for the healing of her daughter, and that very hour her daughter was made whole. Instances of this kind could be multiplied at length, but the results are always the same. Jesus never turns away a needy soul. He came to seek and to save the lost. He is an uttermost Savior. None are too vile, none too far gone, none too low for Jesus to save. "Whosoever will may come." "All things are ready," and "him that cometh to Me, I will in no wise cast out."

The sinner, the heart that has never been regenerated, the man who has never known the

joys of sins forgiven, but has lived in spiritual darkness and under condemnation since the day he crossed the line of accountability, is included in this promise. There is something better for him than darkness and doubt and death. The Giver of Life is calling him. The only one in God's universe able to save is calling, saying, "Come unto me," and with the invitation is his promise, "Him that cometh to Me I will in no wise cast out."

The backslider, the man who has known the Lord in the pardon of his sins and walked with Him in newness of life, having sweet and soul-refreshing fellowship with the Holy Ghost, but has turned back into the world, and is now walking in darkness, uncertainty, fear and gloom, with a great burden on his heart and an indescribable longing for his first love, is also included in this promise. Jesus loves the backslider. The father-heart of God is yearning to see him come back. Provision has been made for his restoration.

The believer, the child of God, conscious of pardon and conscious of the presence and keeping power of the Almighty One, knowing that the past is under the blood, but conscious also of the existence of the carnal mind in the heart, is not overlooked nor left out of this great promise. He may come and in holy consecration "present his body a living sacrifice, holy, acceptable unto God," and the cleansing blood of the Lord Jesus Christ will be applied to his heart, taking away the roots of bitterness and sanctifying him wholly.

The tempted, the tried, and the discouraged also have a part in this gracious promise. They have not been forgotten and are not neglected. The Father lives and cares for them. All the grace, the comfort, the power they need is in Jesus Christ, and he is ready "to supply all their needs according to his riches in glory."

CONSECRATION TO GOD.

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days;
Let them flow in ceaseless praise;
Take my hands, and let them move
At the impulse of thy love;
Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing,
Always, only, for my King.
Take my lips, and let them be
Filled with messages from Thee.
Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.
Take my heart, it is thine own,
It shall be thy royal throne.
Take my love; my Lord, I pour

At thy feet its treasure-store.
Take myself, and I will be
Ever, only, all for Thee.

—Frances R. Havergal.

“And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living she had.”—Luke 21:1-4.

The time of this lesson was Tuesday of Passover week; the place was the Temple in Jerusalem, and the occasion was that of receiving the offerings, commonly called “taking the collection.” The money was not gathered at that time by means of “passing the hat.” A chest or “treasury” was placed on the altar, the contributors arranged in lines and marched in

front of the altar, each dropping his gift into the treasury. On this particular occasion "Jesus sat over against the treasury," on the platform, and "He looked up" as the people came down the aisles to make their offerings to God. He saw the amount contributed, the amount retained, and understood the motive back of each gift. He observed carefully the rich, the poor, the men, the women, the old, the young as they approached the altar with their offerings.

"And He saw *also*." This "also" gives a personal charm to the narrative and points out and emphasizes something special. There was nothing strange, nothing out of the ordinary in the "rich," nor the "all these" of the lesson, but there was something strikingly personal in the "also." "And he saw *also* a certain poor widow casting in thither two mites." The extremes had met; the contrast was evident, and Jesus said: "Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the

offerings of God: but she of her penury hath cast in all the living she had."

The rich gave "of their abundance," probably a tithe of their income for a stated period of time, feeling that they were generous and meeting every requirement of the law touching financial offerings. How different it was with the "also" giver who "cast in all the living that she had!" Her trembling hand held but little, but that little was all given to God. Her possessions were few and meager, but she was not afraid to trust them entirely in the hand of the Lord. Back of the gift was a heart full of devotion, rich with love, and strong in faith; her manner was simple and eloquent with holy fervor. The amounts that others gave or withheld were nothing to her. She was worshipping God "in spirit and in truth" and "as seeing Him who is invisible." It is no wonder that Jesus "looked up" when that woman approached the altar with her gift.

Here is a lesson on consecration, a lesson for

every Christian who is or wants to be wholly the Lord's. "Repentance toward God, and faith toward our Lord Jesus Christ" are required of the sinner when he is brought into a justified state before God; consecration and faith are required of the believer when his heart is made pure. The sinner repents and believes for pardon—the believer consecrates and believes for purity. There is a wide difference between repentance and consecration; between surrendering to God and presenting the body a living sacrifice to Him. The subject here deals with the latter and is beautifully illustrated by the lesson.

The widow presented her offering to God. She did not make her offering to the church, to the rabbi, to the poor, nor to be seen of the rich; she made her offering to God. She did not make her offering because repairs on the temple were needed, nor because the church treasury was empty, nor because new doors to important mission fields were opening, nor because she

heard an eloquent and convincing appeal for money; she made her offering to God because she loved Him with all her heart and wanted to honor Him with all her substance.

In making her offering to God the widow recognized the fact that a legal, life-binding and irrevocable (without sin) transaction was made. The two mites were no longer hers but God's; their ownership had been legally transferred by mutual consent. That which had been hers was the Lord's now, in His treasury, in His possession, ready for His use, anywhere, any time, for any purpose.

Even so: the literal meaning of the term consecration as applied to the Christian in the sense of presenting his body a living sacrifice to God, is simply *giving to God*, hands, feet, lips, eyes, tongue, ears, the whole body; heart, mind, motives, will, time, talent influence, all, everything *given to God* as fully and freely and bindingly as the widow's two mites were given to Him; not a consecration to the church nor to

service, nor a mission, nor an ism, nor a purpose, but to God; a real, conscious, living transaction witnessed by angels and sealed in blood. We are God's, not our own, in his possession, for his service anywhere any time any way; to go or stay to rejoice or weep, to be whole or suffer, to be something or nothing, to live or die, "Thy kingdom come, thy will be done." That's the way the woman consecrated her money to God; that's the way we consecrate ourselves to Him.

The widow gave all the living that she had. Her offering did not represent a fraction of her possessions, large or small, but "all the living that she had." The rich gave "of their abundance," a tithe, retaining the remainder of their possessions for the purpose of using them according to their own desires.

It is to be feared that the "rich" of the lesson represent a class of people, probably a large class, who go through the form of consecration but do not "present their bodies," their all, to

God. They are willing to present to Him a portion of their steps, a segment of their time, a part of their service, a small fraction of their hearts, but not all; they are willing to give "of their abundance" of motives, of talents, of words, of actions, retaining the remainder as their own to be used according to their own wills. "All these have of their abundance cast in unto the offerings of God." "No man can serve two masters." God cannot depend upon hands, or feet, or tongue, or time but partially consecrated to Him, for the reason, when He wants to use them they may be found in the employment of some one else. God cannot be a partner to a divided ownership. He doesn't deal in fractions but units. "Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's." "She of her penury hath cast in all the living that she had."

THE CHURCH AT SARDIS.

“His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice,
I should, were he always thus nigh,
Have nothing to wish or to fear;
No mortal as happy as I,
My summer would last all the year.

“Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Would make any change in my mind;
While blest with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove
If Jesus would dwell with me there.”

*And unto the angel of the church in Sardis
write: These things sayeth he that hath the seven
Spirits of God, and the seven stars; I know*

thy words, that thou hast a name that thou livest, and art dead.

Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.
—Rev. 3:1-4.

John, the beloved apostle, was now old and irrevocably devoted to God in holy consecration. Because of his allegiance to the Most High he was banished to the lonely Isle of Patmos during the reign of Domitian, but there he found companionship which was more congenial to his heavenly nature than the people from whom he

had been separated by royal decree; the Father, the Son, the Holy Ghost and the angels were his companions, and heaven, more than Patmos, was his place of abode during the time of his banishment. Instead of seeing men, John saw angels; instead of seeing cities built of crumbling, decaying materials, he was permitted to look on that "city which hath foundation, whose builder and maker is God;" and instead of hearing earthly music, his ears were greeted with melodious strains from heavenly choirs as they sang the "song of Moses and the Lamb." No doubt the days of the holy apostle's banishment were among the sweetest days he ever spent this side of the New Jerusalem.

While on Patmos John received messages from God for several different churches, the church at Sardis being among the number, from which we learn—

God knows the Church. "I know thy works." God knew the church at Sardis as a body of people, and He knew the body of peo-

ple making up the membership as individuals. Even so He knows us. Have we been converted? Cleansed? Filled with the Holy Ghost? Are we walking with Him in newness of life above the world and sin? Does the fact that God knows us gladden or sadden our hearts? "I know thy works." He knows what we have done and what we are now doing for Him or against Him. Are we ready to be weighed in the balance of His justice?

God recognized two classes of people in the church. Knowing that church at Sardis, God recognized in it a class of whom He said, "Thou hast a name that thou livest, and art dead," and another class, "Which have not defiled their garments; and they shall walk with Me in white; for they are worthy." Every one professing to be a Christian belongs to one or the other of the classes recognized in the church at Sardis. Are there those among us whose names indicate spiritual life who themselves are "dead in trespasses and sin?" They who have

professed conversion and have united with the church and have been baptized and others who claim to be Christians, and are not living up to the standard required by the Holy Scriptures, are of this class, spiritually dead. Heaven, eternal life, Jesus Christ, Christian experience and the new birth are no more to the spiritually dead than if they had never existed.

Thou hast a name that thou livest, and art dead. It takes more than a name to be accounted "worthy" and to be permitted to "walk with Him in white;" it takes an experience of salvation; our sins must be forgiven; our hearts must be cleansed; our garments must not be defiled.

God's commands and warnings. To the class of whom He said "Thou hast a name that thou livest, and art dead," God sent both commands and warnings. "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou has received and heard, and hold fast, and

repent," were His commands which were followed by these warnings:

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come on thee." God is merciful, good and kind. Though His holy name has been taken in vain, and worn unworthily by those whose garments are defiled by sin, yet He calls to them, shows them their condition, points out the danger to which they are exposed, beseeches them to repent and promises forgiveness. He wills the death of none. He is ready to pardon and anxious to save. A sinner in the church will be lost as quickly as a sinner out of the church; and a sinner in the church, if saved, will be saved on the same conditions as those required of a sinner outside of the church.

ALL THINGS THROUGH CHRIST.

"Thou hidden Source of calm repose,
Thou all-sufficient Love divine,
My help and refuge from my foes,
Secure I am while thou art mine;
And lo, from sin and grief and shame,
I hide me, Jesus, in thy name.

"Thy mighty name salvation is,
And keeps my happy soul above;
Comfort it brings, and power and peace,
And joy and everlasting love.
To me, with thy great name, are given,
Pardon, and holiness, and heaven.

"Jesus, my all in all thou art;
My rest in toil, my ease in pain,
The medicine of my broken heart;
In war, my peace; in loss, my gain;
My smile beneath the tyrant's frown
In shame, my glory and my crown.

"In want my plentiful supply;
In weakness, my almighty power;

In bonds, my perfect liberty;
My light, in Satan's darkest hour;
In grief, my joy unspeakable;
My life in death, my all in all."

"I can do all things through Christ, which strengtheneth me."—Eph. 4:13.

Paul's life was a marvel; his conversion miraculous; his consecration to God complete; his perils on land and sea and among false brethren unsurpassed; his loyalty to truth above question; his desire to see men saved expressed in entreaties, warnings and tears night and day; his death a triumphant testimony of the saving grace of the Lord Jesus Christ.

Backed by such a glorious conversion, standing in the midst of such a marvelous life, and doubtless expecting to enter heaven by way of the martyr's gate, it is refreshing to the soul to hear him exclaim, "I can do all things through Christ which strengtheneth me."

This may be as true of us as it was of Paul.

“God is no respecter of persons.” Everything that the soul needs is found in Jesus Christ. Every duty required of the Christian may be faithfully performed by the help of the Lord. God is not unreasonable. His commandments are not grievous. His yoke is not heavy. He does not require impossibilities, nor even that which is hard. The burden of God’s requirements is heavy only when borne without His help.

INSTANTANEOUS DELIVERANCE.

“With tearful eyes I look around;
Life seems a dark and stormy sea;
Yet 'midst the gloom I hear a sound,
A heavenly whisper, “Come to me.””

“Immediately Jesus stretched forth His hand, and caught him.”—Matt. 14:31.

The night was dark. The storm was fierce. The waves rolled high. Danger was everywhere. The little ship was tossed and beaten by the angry billows until the apostles were afraid. And they were alone. Jesus had requested them “to go before Him unto the other side” of the sea.

In the fourth watch of the night, or between the hours of three and six o'clock in the morning, while the ship was in the midst of the sea and the storm at its fiercest stage of rage and fury, wholly unexpected, “Jesus went unto them, walking on the water.”

“When the disciples saw Him walking on the
(221)

sea, they were troubled, saying, It is a spirit; and they cried out for fear." Jesus heard their cry of distress, and straightway said unto them, "Be of good cheer; it is I; be not afraid."

Peter knowing the voice, and anxious to be with his Lord, asked permission to go to Him, which was granted, and Peter "walked on the water to go to Jesus."

Reaching the side of his Lord safely, his heart overflowing with gratitude at the appearance of Jesus, unconscious of the imminent danger by which he was surrounded, Peter looked and saw waves like mountains rolling towards him, became afraid, began to sink and cried out, "Lord, save me!"

"Immediately Jesus stretched forth His hand, and caught him," and they entered the ship, the storm ceased and they went in safety to land. Peter's deliverance was instantaneous.

The voyage of life is a stormy, dangerous one, especially so if Jesus is not along; there is a mark of uncertainty on everything and an in-

terrogation point everywhere; darkness, gloom, doubt, fear. Is life worth living even at its best, all things considered, without Jesus Christ?

Although at times we may not see Him nor know where He is, the night is never too dark for the eye of the Master to pierce the gloom and behold His followers. He sees us, and He sees the dangers by which we are surrounded. He watches both, and when needed most, He appears.

Jesus may appear to us at times and in ways so wholly unexpected that His presence will produce fear instead of assurance. He may come on a wave of poverty, a wave of temptation, a wave of distress. That which appears to be danger and the very means of destruction may be a wave of blessing on which Jesus is coming to deliver us.

Jesus knows our doubts and fears and dangers, and is so near that He can hear the cry of the heart above the thunders and crashing of waves of worldliness about us, and hearing, He

answers: "Call upon me in the day of trouble; I will deliver thee."

In order to get to Jesus all doubt and fear must be eliminated. Peter walked through danger, risking his life, to go to Jesus. We must desire Him more than we desire anything else. We must be willing to sacrifice or suffer more for Him than for anything or anyone else. He must be supreme in our desires and motives, regardless of cost.

There is danger in looking around. To look even for a moment at the tide of worldliness and spiritual dearth sweeping the land, the floods of Sabbath desecration, profanity, covetousness and horrible crimes of every kind, we become discouraged and fear lest we shall not be able to stand.

Eyes that are fixed on Jesus will not see dangers along the way. Stephen, although surrounded by murders looked up and saw "the heavens opened, and the Son of Man standing on the right hand of God."

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